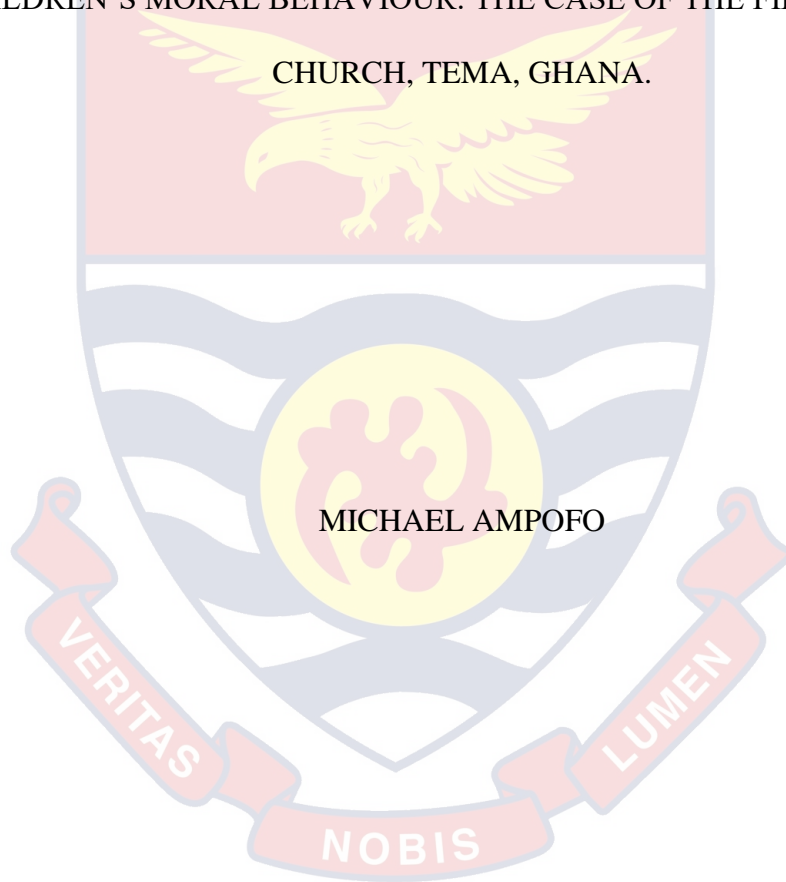


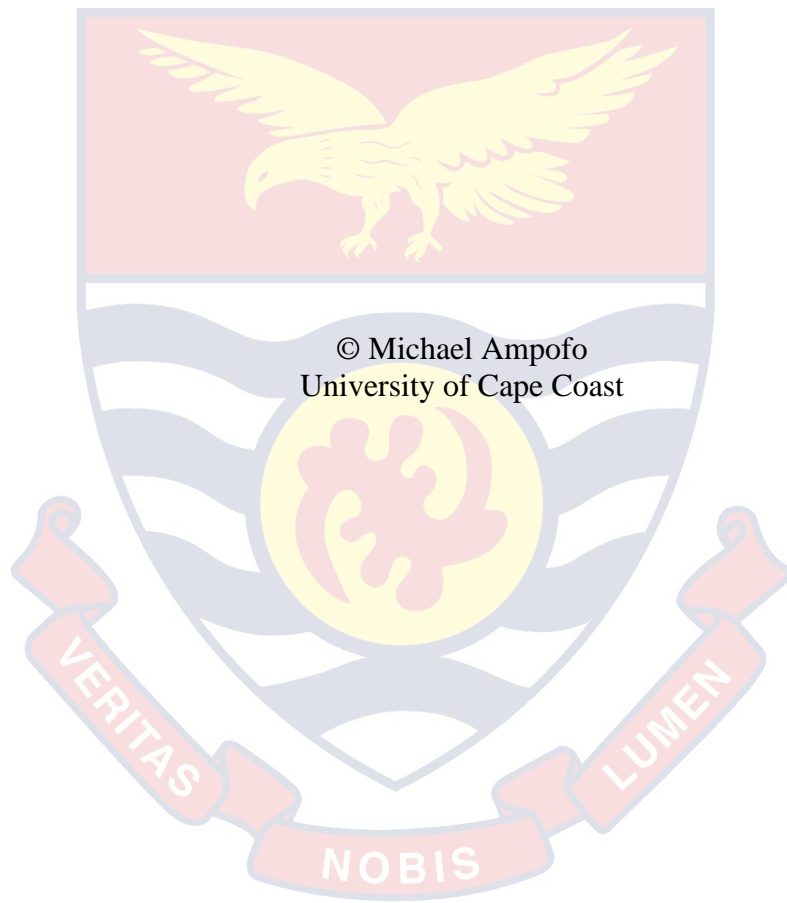
UNIVERSITY OF CAPE COAST

RELIGIOUS BACKGROUND OF PARENTS, PARENTING PRACTICES AND
CHILDREN'S MORAL BEHAVIOUR: THE CASE OF THE FIRST BAPTIST

CHURCH, TEMA, GHANA.



2021



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CHILDREN'S MORAL BEHAVIOUR: THE CASE OF THE FIRST BAPTIST
CHURCH, TEMA, GHANA.

BY

MICHAEL AMPOFO

Thesis submitted to the Department of Religion and Human Values, Faculty of Arts,
College of Humanities and Legal Studies, University of Cape Coast, in partial
fulfilment of the requirements for the award of Master of Philosophy degree in
Religion and Human Values.

AUGUST 2021

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere

Candidate's Signature.....Date.....

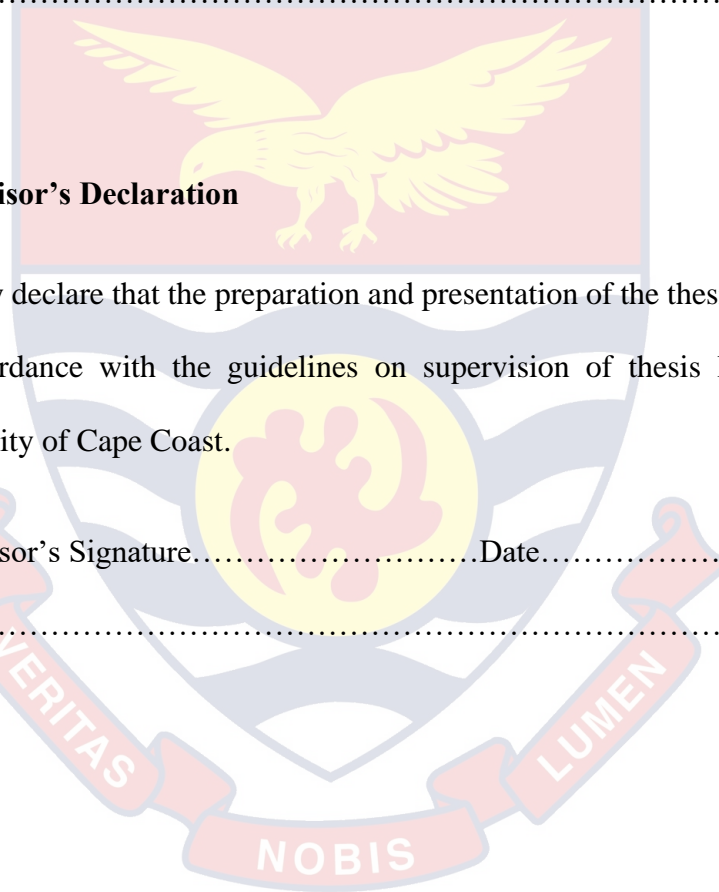
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Supervisor's Declaration

I hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

Supervisor's Signature.....Date.....

Name.....



ABSTRACT

Although parenting is a crucial role in society, studies on the effect of religion in family life are hard to find. Consequently, this study, using participants of the First Baptist Church of the Ghana Baptist Convention, sought to evaluate the influence of the religious backgrounds of parents on parental practices and the moral development of children. With the qualitative interpretive research design adopted for the study, 12 participants comprising parents and children of the First Baptist Church of Ghana were conveniently selected and interviewed, and the data subjected to content analysis. The study found that the religious backgrounds of parents does not only influence their parenting goals and parenting practices but also informs the moral upbringing of their children. However, family complexities such as single parenting and parents with different religious backgrounds were seen as marring the effect that parents' religiosity should have on their parenting as well as the moral development of their children. Hence, the study recommended that religious institutions should endeavour to enhance the parenting skills of their members through the organisation of child development programmes. Again, it also recommended that religious leaders and families should not look upon persons who marry from different religions with disdain or as wrongdoers. Rather, religious leaders should help them to understand the points of divergence and convergence between the two religions that have been married so as to empower them to help their children to develop the right attitudes towards life.

KEY WORDS

Attitude

Moral Behaviour

Parenting

Parenting Styles

Parenting Practices



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DEDICATION

This work is dedicated to my lovely blessed wife Baleeka Nada Ampofo, to my children – Nsenkyereni Nhyiraba Ampofo, Akyedie Ayeyi Ampofo, Adehyewaa Ehurusi Ewurabena Ampofo. Again to Mr. Samuel Oduro Asare, Dr. Baffour Awuah, and Grace Community Baptist Church. For their immense support – financially.



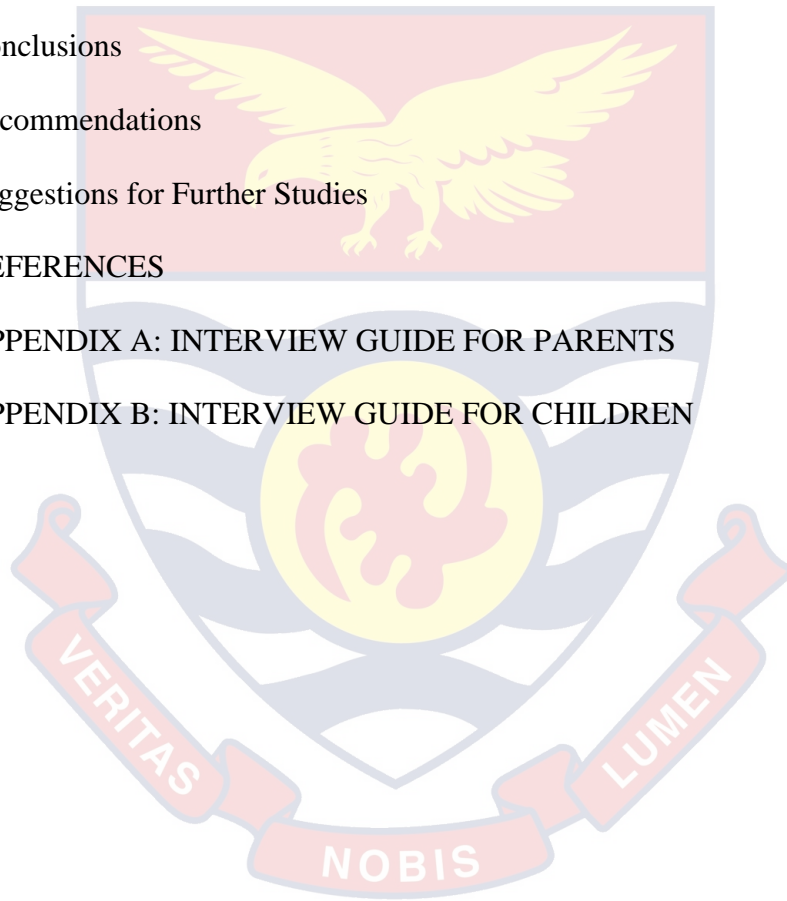
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CHAPTER ONE

INTRODUCTION

The thesis seeks to evaluate the influence of the religious background of parents on both their parenting practices and the moral behaviours of their children. This chapter provides the introductory aspects of the thesis. It specifically introduces readers to the background of the study, statement of the problem, purpose of the study, research questions, significance of the study, delimitations, definition of terms, literature review (where relevant literature that exists on the subject of discussion here will be reviewed), the methodology (which comprises the research design, the population, sampling and sampling techniques, data collection procedure, validity and reliability of the study, and data analysis) and the organisation of the study.

Background of the Study

Moral behaviour, especially that of children, is considered critical and important aspect of development (Weiss, & Schwarz 1996). The moral behaviour of children has always been a major concern of the society due to the repercussions that immoral attitudes of citizens can have on the development of these children and any society. Consequently, in any given society, it is usually expected that the processes and environments in which children are brought up enhance the development of their (children) moral values. For this reason, when, like experienced in many societies today, the behaviours of many adolescents become the source of concern or worry for people, questions are asked, and quite

legitimately, as to whether society is failing on its prime socialisation duty or not.

In deed, and to some extent, the complexities of today's society together with their products could be a contributing factor to the social ills. For instance, the vague and confused blend of local (native) culture, the foreign culture, and technological culture has affected the socialisation of child in contemporary times, making it become tougher and more challenging than ever (Cuella, 2015; Sarwar, 2016; Wright, Masten, & Narayan, 2013) . Besides, cell phones, websites, social media, e-mail and text messages, movies, and other forms of technology have greatly influenced human minds and lives, resulting in most adolescents being exposed to and imitating numerous lifestyles from role models and peers across the globe (Bo & Ugande, 2013; Nyamaah & Nsiah, 2013; .

Despite the challenges, that is, the existence of many factors that debilitate the socialisation processes of contemporary societies, one cannot entirely forgo questioning the role of society and its social institutions in socialising younger ones to become responsible citizens. One of such primary institutions involved in the proper upbringing of children is the family. In traditional African societies, child training was the responsibility of the whole community (Gyekye, 1996; Opoku, 1978). Every adult in the community had the right to discipline the child and ensure that he or she was brought up according to the values, norms and ethics of the society. No permission was sought before a naughty child was spanked. Unfortunately, one can allege that the training of the child changed from being the responsibility of the whole community to teachers in schools and, primarily, parents. Parents are, therefore, important pillars in the development of a child. In

other words, the role of parents in the area of shaping the lives of their children is probably greater today than it was before. Barber (1996) stipulates that parental discipline is very essential for building healthy personality of the child.

Darling and Steinberg (1993) defined as the attitude that parents have about child upbringing and includes three dimensions or features (Grolnick, Deci, & Ryan, 1997). These dimensions are:

Involvement: the extent to which the parents are interested in, knowledgeable about, and actively participates in the child's life;

Autonomy support: the degree to which the parents value their child's perspective and use technique that encourages choice, self-initiation, and participation in making decisions; and

Warmth: the degree at which the parents are responsive and sensitive toward their child.

Through cognitive moral development, children build up internalised standards for behaviour which guide them to act in certain ways. Studies reveal that parental socialisation and relationship much persuade construction of behaviours among children. Moreover, negative parental behavioural is significant predictor of negative mental health outcomes in childhoods later life (Darling & Steinberg, 1993).

Steinberg, Darling & Fletcher (1992) revealed that the majority of parents feel that the adolescent years are the most challenging period in the child raising process. Parents inconsistency is another factor found to be contributor to unhealthy development of children. Inconsistencies in this context imply parents' use of

different parenting styles and such a practice has been found to increase conduct disorders and conduct problems. In the modern society, parents face the difficult task of juggling their roles as parents and being effective on their job (Schwarz, Barton – Henry, & Pruzinsky, 1985). For many, the parental role is well-planned and coordinated with other roles in life and is developed with the individual's economic situation in mind (Maccoby & Martin, 1983). For us in Africa, the combining work and parental role is a difficult task.

Therefore, being a successful parent is no mean an achievement if your children are to become competent, healthy, productive adults. Child outcomes can be influenced by a number of factors, but a plethora of literature point out that parenting styles are an important part of the equation. The manner in which parenting practices and styles affect behavioural development in children is multifaceted and the effort to study the influence of parenting style on child and its outcomes is complex. This is as a result of existence of extremely different parenting behaviours and likewise wide range of child behavioural outcomes. Family traditions, personality and personal circumstances affect parenting style and having a universal culture's parenting style is impossible. Parenting around the globe is affected by cultural values which can pinpoint how parental practices are exhibited. For most people, a child's parents have the ability to shape a child's lifestyle, personality, and self-concept and are the most powerful people in children's lives before adulthood. Steinberg, Darling & Fletcher (1992) stressed that Parenting style has been found to differ among cultures due to the fact that goals of parenting are different in-between cultures, and while religion is an integral

element of culture, one cannot underestimate the influence that the religious background of parents will have on their parenting practices. Not only Lane (2015), but Rodriguez (2005) and Vermeer (2011) have all reiterated the significance of religion in the socialisation and functioning of the family.

Vermeer (2011, pp. 2-3), thus, asserts that “the family is the place where the intergenerational transmission of religious beliefs and practices takes place and thus is of crucial importance for the persistence and continuation of religious traditions and communities”. Three observations underscore the importance of the family in this respect. First of all, in the Netherlands and other countries in Western-Europe inter-denominational switching and conversion later in life is rare. Most people stick to the denomination they were brought up in or they abandon faith altogether. This indicates that religious preferences, beliefs and affiliation are determined early in life as a result of parental influences. Secondly, although parents are not the only factor in this respect, they are by far the most influential. Religious transmission may also occur in religious schools or in the religious community, but compared to the influence of parents, the influence of the religious school or the religious community is weak. Finally, religion is but one aspect of the value complexes parents may transmit to their children. Parents may, for instance also transmit life style characteristics, sex roles, political party affiliation and general political orientation. However, parental influence is most noticeable in the field of religion.

Clearly, then, religious institutions, and for that matter the church, have critical roles to play in influencing parenting practices for the development of

children's moral behaviours. In Ghana, for example, according to the population and housing census (2010) about 73% of the population are Christians. It suffices then to say that there are more religious families (and Christian families in particular) in the country than there are not, and the concerted efforts of these parents being influenced by their backgrounds can bring about a great change in terms of shaping the morality of the Ghanaian youth. (Ghana Statistical Service, 2014).

Statement of the Problem

The importance of parenting to the development of children has drawn the attention of many researchers across the globe, particularly in the US, England, Canada and Australia (Farzand, Cerkez & Cavusoglu, 2017). While only few of such studies have been undertaken in other contexts like the African context, most research works on parenting have only been undertaken in academic disciplines including Psychology and Sociology (Abidin, 1992; Bibi, Chaudhry, Awan & Tariq, 2013; Bray & Dawes, 2016; Brown & Iyengar, 2008; Bully, Jaureguizar, Bernaras & Redondo, 2019; Hirata & Kamakura, 2018; Lee, Zhou, Eisenberg, & Wang, 2012; Mensah & Kuranchie, 2013; Querido, Warner & Eyberg, 2002; Roman, Davids, Moyo, Schilder, Lacante & Lens, 2015; Russell, Hart, Robinson & Olsen, 2003; Saltal & Imir, 2008; Sharabany, Eshel & Hakim, 2008) virtually to the neglect of Religion. This justifies the position of Vermeer (2011) as well as Petro, Rich, Erasmus and Roman (2017), who cited Coleman (1997), Mahoney, Pargament, Tarakeshwar and Swant (2001) "Despite an increased interest in

parenting in all sectors of society, the research base that informs understanding of religion in family life remain limited” (p. 114).

The story is, perhaps, extreme in Africa, and particularly Ghana, as most of the studies undertaken in the Ghanaian context, for example, have so far paid little or no attention to the influence of religion on parenting and parenting outcomes. The implication of such gap in the literatures may be that religion has little or no influence on parenting and parenting outcomes or institutions, and researchers generally downplay the role of religion on parenting practices. The problem likely to be created as a result of this knowledge gap is that the role which religion should, perhaps, play in the upbringing of children and its consequent benefit to national development will remain unharnessed.

Purpose of the Study

The purpose of this study was to evaluate how the religious background of parents affects parental practices and the moral development of their children, using the First Baptist Church, Tema of the Ghana Baptist Convention as case study. Religious background, in this current study, represents the religious faith practiced by parents. Specifically, the study sought to achieve the following objectives:

1. Explore the parenting practices adopted by parents in the First Baptist Church, Tema of the Ghana Baptist Convention in shaping the moral behaviours of their children;

2. Examine the influence of the religious background of parents in the First Baptist Church, Tema of the Ghana Baptist Convention on their parenting practices; and
3. Evaluate the influence of the religious background of parents in the First Baptist Church, Tema of the Ghana Baptist Convention on the moral behaviours of their children.

Research Questions

The study was guided by the following research questions:

1. What parenting practices are adopted by parents in the First Baptist Church, Tema of the Ghana Baptist Convention in shaping the moral behaviours of their children?
2. How does the religious background of parents in the First Baptist Church, Tema of the Ghana Baptist Convention influence their parenting practices?
3. How does the religious background of parents in the First Baptist Church, Tema of the Ghana Baptist Convention affect the moral behaviour of their children?

Significance of the Study

As highlighted above, good moral behaviour of children has been the desire of every society and thus, most, if not all, parents seem satisfied knowing that their children have been brought up well to fit into the society. This study which seeks to find how the religious background of parents affects parenting practices and the moral development of children has significance for academia, individual parents

and families, and state institutions and stakeholders involved in children welfare and development.

First, the study has significance for the academia in terms of filling gaps in the literature. As highlighted in the statement of the problem, research works on parenting practices and parenting styles as well as their effect or impact on the development of children have usually been conducted without a focus on the role of religion (Petro et al., 2017). Such a gap is even more prominent when one considers the situation of Ghana. In addition to this, Farzand et al. (2017) have disclosed that most studies in the area also depend on quantitative approaches, mostly at the neglect of the qualitative and consequently recommend that further studies adopt qualitative methods. Hence, the study helped to filled the niche in the literature. Future studies will consider this a useful reference material.

Second, individual parents and families will consider the study very relevant. For parents and families in the study area, this study will essentially provide a platform for reflections on their styles and practices of parenting. Therefore, the findings of this study will help parents, guardians and families to become more aware of how their involvement or support, rules and attitudes toward their children contribute to their children's behaviour. This study will also benefit parents in the church as it will provide guidelines, through recommendations, on how parents' involvements in religious activities can enhance effective parenting practices so as to affect the morality of children.

Lastly, state institutions and stakeholders involved in children welfare and development will find some usefulness of my study. Child moral development is of

interest to not only individual parents and families but to governments, state institutions and other stakeholders in the society including churches and religious institutions. Thus, recommendations will be made to these institutions, highlighting how their roles can help facilitate effective parenting, leading to the moral development of children.

Delimitation

It is crucial to establish the scope of the current study so as to put the study into proper perspective. First, a study of how the religious background of parents influences parenting practices as well as the moral behaviours of children can be undertaken with participants of different religious faiths including Islam, Buddhism, Traditional African Religion and Christianity, among others. Thus, Dwairy, Achoui, Abousene, Farah, Sakhteh, Fayad and Khan (n.d) and Rosli (2014) have all undertaken similar studies respectively in a US Muslim community and Arab societies. Even within a particular religion, like Christianity, this study can be undertaken among the different sects or groups as done by Alwin (1986) and Lenski (1963), both cited in Vermeer (2011). Similarly, the study was limited within the scope of Christianity.

Secondly, for convenience purposes, this study was limited to only the Greater Accra Region. In addition to convenience, the choice of the region resonates with the problem and purpose of this study. The role of the society in socializing children is typically replaced in communities comprising individuals of different backgrounds. In Ghana, the Greater Accra Region has the most of such

communities which point to the problem of the community losing their role in socializing children. In such communities therefore, religious gatherings which replace community gatherings make religion impact parents understand, practices and styles of socializing children. Therefore, the aim of the study which was to evaluate how the religious background of parents in the First Baptist Church of the Ghana Baptist Convention affects parental practices and the moral development of their children necessitates the choice of the region.

Literature Review

This section reviews relevant literature related to issues raised in this study. First, under the conceptual framework of the study, I dealt with the conceptual issues in the thesis. Furthermore, I described some theoretical frameworks on parenting styles; reviewed relevant empirical studies on the imports of the research questions to establish the link that exists between the current thesis and the already existing literature, and finally, concluded by summarising the entire chapter while highlighting the next chapter.

Conceptual Review

As highlighted above, this section expatiates the pertinent concepts that undergird the study. Parenting and parenting practices, and then morality were the two significant concepts for this research. Therefore, under this section, concepts were discussed and an attempt was made to establish their relevance to the current thesis.

Parenting and Parenting Practices

The American Heritage Dictionary of the English Language defines a parent in several ways – as “a father or mother”; as “any organism that produces or generates another”; as “a guardian; protector.” Combining these definitions, one can define a parent as a person who fosters all facets of a child’s growth- nourishing, protecting, and guiding new life through the course of development. The words, ‘protecting and guiding’ are vague. To place their meaning in the context of day-to-day interaction, David Blankenhorn (1995) describes six basic functions of parents and families: (1) procreating, (2) providing basic resources like food, shelter and clothing, (3) giving affection and caring, (4) teaching society’s values, (5) linking the individual to the larger society, and (6) controlling the individual’s sexual behaviour. In defining parents based on the role they perform, Blankenhorn highlights parenting as a related concept, even though attempts are sometimes made to distinguish them.

Nyarko (2014, p. 411), citing Parenting (2011), defines parenting as the “Process of raising children by promoting and supporting their physical, emotional, social, intellectual, moral and spiritual development from infancy to adulthood”, and proceeds to conclude that “Parenting refers to the dimensions of bringing up a child aside from the biological relationship”. Nyarko (2014) appears to agree with Owusu-Gyan (2013) on the differences between parents and parenting. She also cites Davies (2000) to contend that “Parenting refers to the activity of raising a child rather than the biological relationship” (p. 12). Owusu-Gyan (2013), thus, emphasises that although parenting is normally undertaken by biological parents,

governments and societies also take the role as many orphaned or abandoned children are parented by non-blood parents. Roman et al. (2015, p. 305) also define parenting as “The mechanism through which a child learns appropriate and inappropriate behaviours, experience right and wrong choices in decision-making, acquire skills, understand roles and norms of a community.”

It can be realised, therefore, that parents and parental figures play significant roles in the development and socialisation of children such that their absence in any child’s life is likely to cause bad futures for the child in question (Fan & Chen, 2001; Jones, Cauffman, Piquero, 2007; Katz, Corlyon, Placa, & Huneter, 2007, Pachan, 2012). Relying on the definition of parenting, one can deduce that persons who play parenting roles are responsible for the provision of physical needs of their children, protection of their children from harm, and the inculcation of skills and cultural values in their children. Undoubtedly, then parenting requires a huge amount of skills for the roles to be fully and fruitfully executed. Consequently, Owusu-Gyan, (2013) identify a number of parenting skills which include creating a positive home environment; avoiding coercion; staying close; using reinforcement; stop, redirect and reinforce; immediate expectations; corrective teaching procedures; parental expectations; set expectations; use of a contract, time-out from positive reinforcement.

Calders, Bijttebier, Bosmans, Ceulemans, Colpins, Goossens, Noorgate, Verschueren and van Leeuwen (2019), in dealing with the subject of parenting, distinguish parenting practices, dimension, and styles which, according to them, are three theoretical approaches to the study of parenting that the research literature

identifies. While the first two will be considered in this section, the third approach will be given lengthy attention under theoretical review.

In explaining the first two approaches, Calders et al. (2019, p. 5) indicated that parenting practices are “specific behaviours that are used by parents with the particular aim to socialise their children so as to assist them (children) to become well-adjusted adults” while parenting dimensions, being a subset of parenting practices, are “broad constructs that do not focus on parent’s specific behaviours but more on the general inclination to apply a certain parenting strategy.” Concerning parenting practices, whereas Calders et al. (2019) identifies comforting an adolescent or establishing clear but reasonable rules as examples of parenting practices, Bernstein (2006, cited in Owusu-Gyan, 2015) seems to have proposed some more concrete values with which to conceptualise parenting practices. Bernstein (2006) itemises rules of traffic, fine gardening, reward and punishment, and concerted cultivation as examples of parenting practices. On the other hand, three parenting dimensions have been identified and they include support, psychological control and behavioural control.

But parenting seems to have evolved over time. For much of our early history, from colonial times through the nineteenth century, the predominant family form was a farm family of two parents and their biological children. With less geographical mobility, relatives lived close by and served as additional role models for children. Parents had a clearer sense of the lives they were preparing their children to live as adults, and they imparted a solid core of values supported by the community at large. All family members labored on the farm as economic

producers. But now because of the Industrial Revolution, families gradually move to urban settings, and fathers increasingly work outside the home, the reason families today are more varied than ever before.

Parents bring both a complex personal history and a richly patterned social life to the parenting process. Parents have their own temperaments and their own history of interaction with their parents. Schwitzgebel & Rust (2009) said, parent's behaviour is related to their satisfactions in other areas of their lives, such as their marriages and their work. Parents have to adapt their personal qualities to their role as parents (Schwitzgebel & Rust 2009). Just as families have changed with time, so has the role of parents. Until late in the nineteenth century, parents were more concerned with the physical survival of their children than with effective parenting. Because of children's precarious hold on life, parents focused on their moral state, strictly punishing any transgressions. A parent's role was guardian of the body and soul of the child (Wright, Masten, & Narayan, 2013).

In the early twentieth century, behaviourism taught that children were blank slates, so a parent's role was to teach children good habits through appropriate rewards and punishments. The 1930s and 1940s saw a welcome change from strict habit training (Hevers, 2016; Miller, Cowan, Cowan, & Hetherington, 1993; Pescaru, 2014). Freudian psychoanalysis and Arnold Gesell's observations of the healthy development of upper –middle-class children indicate that a parent's role was to understand children's needs, gratify them in socially appropriate ways, and permit the process of growth to occur as naturally as possible. Insights from Jean Piaget and the ethologists shifted the role of parent from gratifier to facilitator of

development. Piaget noted that children must act on the world in order to construct an intellectually complex view of life experience. It is a parent's job to provide the experiences children need to develop. Similarly, the ethologists, who study human behaviours in terms of their adaptive qualities, emphasised that an organism requires environmental stimulation to develop fully (Kiama, Aloka, & Gumbi, 2018; Rhitik, Neverida, Nucum, Quizana, & Tanguinod, 2019; Steinberg, Darling, & Fletcher, 1992; Tiller, Betsy, Benchea, Cramer & Tiller, 2003).

A recent influence on limiting parent's role comes from the geneticists, who study the relationship between genetic factors and people's behaviour. They believe that genetic makeup plays a major role in determining many personality qualities. Family environment, and particularly parenting, has a limited influence on the development of children's personality and intelligence unless that environment is extreme – for example, environments full of abuses or deprivation or neglect. All the parental roles described here appear appropriate for parents today. Parents' tasks are to ensure physical survival of the child, teach good habits, gratify needs, and stimulate all facets of development by providing enriching experiences. Clearly, parenting has much influence on the development of a child which also includes a child's moral behaviour. What then is moral behaviour?

Moral Behaviour

The word moral comes from the Latin word “mos” that means action and customs and ways of doing things in order to adapt to the ways of human beings and of right and wrong and good behaviour (Schwitzgebel & Rust, 2009). People

generally believe that the word means good behaviour, and correct and true. The aim of teaching children morals and ethics is to act to bring the child's ability to judge to enable them control their behaviour by taking advantage of good judgment. Moral behaviour, therefore, pertains to exhibiting behaviours which are considered as good. Moral behaviour is hardly inherent, and moral development suggests the idea of helping children acquire virtues or habits that help them individually and be able to live good lives and at the same time become productive members of their communities (Schwitzgebel & Rust, 2009).

Sharing, helping, co-operating, communicating, and sympathizing, demonstrating ability to care for others, are ways children demonstrate pro-social and moral behaviour (Talwar, 2011). Children display a range of behaviours that reflect their perception of a situation – they may become passive, withdrawn or shy to uncooperative, destructive and aggressive situations. Children continually learn to conform to the behavioural expectations of the world around them. Hence, children may express themselves emotionally or strive to achieve their goals in a disruptive way at the expense of others. This is because children lack the understanding of the effect their actions have on others (State Government Victoria Department of Education and Training, 2015).

Behaviour is how an individual conducts him/herself or acts towards others or objects in any given situation. Behaviour is viewed as a phenomenon, an object or a person and in terms of society norms, how to treat others or objects. Behaviours have antecedents – that is, crucial factors that inform how behaviours occur. To be able to modify behaviour requires full understanding of the antecedent and the

consequence. The root causes of behaviour differences have been identified to include individual differences, differences in family patterns, impairment/disabilities, environmental factors and psychological factors (Droba, 1993; Park & Bauer, 2002; Saarni, 1997; Shun-Chi, 2006). Children could be naughty, defiant and impulsive from time to time which is usual. Notwithstanding, some children can display extremely difficult and challenging behaviours outside the norm. Modelling positive attitudes, behaviours and appropriate use of language help children to learn socially acceptable ways of behaving and interacting with others (Better Health Channel, 2012).

All children have unique characters and display different behaviour at different ages (Better Health Channel, 2012). Expectations of a child's behaviour ought to match what they are capable at each stage of their lives. For children to display desirable behaviour, set appropriate, reasonable and easy to follow, able to be implemented practically and be fair rules in advance. Secondly, having established the rules, reminders, or prompt children in the occasion that they refuse to obey the rules. Children generally obey or cooperate when offered the right to choose. Give children limited choices to avoid the tendency that they will insist on pursuing their interest (Chaiklin, 2011).

When a child displays challenging behaviour, it is important to study the frequency of the misbehaviour, what it may be responding to, in which settings it occurs and how extreme it is. Any elements could influence children's behaviour. Understanding each child's needs and their family circumstances is integral. Children of all ages display a range of characteristics. How these are interpreted is

dependent on the beliefs held about children's behaviour and understanding of how children's behaviour must be managed. Therefore, it is important that children's behaviour is understood in the context of one's own expectations about what is 'challenging' whilst considering children's developmental level. Clearly, then, parenting roles are of immense significance to building the moral behaviours of children.

Theories on Parenting Styles

Having explained parenting and parenting practices and exposed readers to the concept of morality, there is the need to discuss theories on parenting styles so as to provide a basis for addressing research questions set to guide the study. It has been highlighted that parenting style is one of the key theoretical approaches to the study of parenting. In 1967, Baumrind published a paper entitled "Effects of Authoritative Parental Control on Child Behaviour." In it she presented three prototypes of parenting styles which she classified as Permissive, Authoritarian and Authoritative, and which she believed would be instrumental in causing certain behavioural outcomes in children. Baumrind (1991) again mentioned these three types of parenting styles. They are

- i. Permissive Parenting Styles
- ii. Authoritative (high-control, high-responsive)
- iii. Authoritarian (high-control, low responsive)

These prototypes have become the foundation of many studies examining the relationship between parenting and child behaviour. According to

BronteTinkew, Moore and Carrano (2006), parenting styles consist of two important domains of parenting: parental nurturance and parental demandingness. Parental nurturance refers to being affectionate and responsive in the sense of being attuned, supportive, and accepting of children's special needs and demands (BronteTinkew, et al., 2006). Parental demandingness refers to behavioural control efforts such as supervision, disciplinary efforts and readiness to confront behaviour problems to bring the child into line with socialisation demands (BronteTinkew, et al., 2006). In what follows, an attempt is made to discuss Baumrind's (1991) parenting styles in detail.

Permissive Parenting

Permissive parenting is described as the form of parenting where parents are "behaving in a non-punitive, acceptant and affirmative manner towards the child's impulses, desires and actions" (Baumrind, 1991, p. 489). Baumrind (1991) further explained that, permissive parenting involves allowing the child to self-regulate their behaviour. Stattin and Kerr (2000) have expounded these characteristics using the terms 'knowledge' and 'monitoring' to describe a parent who actively monitors their child's activities and social habits. It is implied that parents who lack knowledge of their children's activities would in the name of permitting their children lead them (children) to elicit deviant behaviour such as peddling drugs, drug taking, bullying, promiscuity, etc. The permissive parents attempt to behave in a non-castigatory, acceptant and affirmative manner towards the child's impulses, desires, and actions. Permissive parents consult children in

taking policy decisions and gives explanations for family rules. They make few demands for household responsibility and orderly behaviour (Stattin & Kerr, 2000). They present themselves to their children as a resource for them (children) to use as they wish, not as an ideal for them to emulate, or as an active agent responsible for shaping or altering on-going or future behaviour. Parents allow the children to regulate their own activities as much as possible, avoid the exercise of control and do not encourage them to obey externally defined standards.

According to Baumrind (1989;) permissive parents attempt to use reason and manipulation, but not overt power to accomplish their ends. In a study on parental monitoring, delinquency and personality, Eaton, Krueger, Johnson, McGue and Iacono (2009) suggested links between a lack of parental knowledge and delinquency, using permissive parents as an example. Alizadeh, Talib, Abdullah and Mansor (2011) also found a clear correlation between the permissive levels of mothers and externalizing symptoms in children. For the purpose of this study, the permissive parenting variable has been based on questions reflecting parent monitoring and knowledge (Stattin & Kerr, 2000) which reflects the characteristics of Baumrind's original prototype that sees the permissive parent as one who allows the child to self-regulate their behaviour with little parental input.

Authoritarian Parenting

Authoritarian parenting, though shares some similarities with authoritative parenting, differs from it. Baumrind (2012) differentiated between authoritative and authoritarian parenting styles but first establishes that power assertion serves as the

basis for both types of parenting. However, whereas authoritarian is coercive, authoritative is confrontational; classified as reasoning and outcome orientated. The authoritarian parenting typifies parenting practices which aims to “shape and control behaviour...usually to a set of absolute standards.” (Baumrind, 1991, p. 190). In this case, the child’s autonomy is restricted and order and structure are valued. This idea of behaviour control has been developed and many studies are looking at forms of psychological control as a form of authoritarian parenting style. According to Soenens, Luyckx, Vansteenkiste, Duriez, and Goossens (2008), a psychologically controlling parent has manipulative and intrusive characteristics which are reflective of Baumrind’s authoritarian typology description.

Baumrind echoed this in a 2010 study where authoritarian parents were classed as using coercive discipline of which psychological control was one of the measures (Baumrind, Larzeleres, & Owens, 2010). Another feature of authoritarian parenting is seen in the use of coercive power assertion which was deemed to have a negative effect on children, coercive being both arbitrary and domineering amongst others. The authoritative parent attempts to direct the child’s activities but in a rational, issue-oriented manner. Authoritative parents encourage verbal give and take, share with the child the reasoning behind their policy, and solicit his objections when he refuses to conform. These kinds of parents’ value both expressive and instrumental attributes, both autonomous self-will and disciplined conformity. Therefore, parents exert firm control at points of parent-child divergence but do not hem the child. Parents enforce their perspective as adults but recognise the child’s individual interests and special ways. The authoritative parent

affirms the child's present qualities, but also set standards for future conduct. Spera (2005) found that authoritative parents use reason, power, and shaping by regime and reinforcement to achieve their objectives, and do not base their decisions on group consensus or the individual child's desires.

Studies looking at the correlations between psychological control in parents and internalised behavioural symptoms have found significant results. A study by Barber and Harmon (2002) also found significant links between psychological control and internalised symptoms such as depression. Alizadeh et al., (2011) also found significant links between authoritarian parenting and internalised symptoms such as anxiety, depression and somatic problems.

Authoritative Parenting

Baumrind (1991) considers authoritative parenting as the exemplary parenting style or prototype that yields the most positive outcome in a child. With this form of parenting, the parent "encourages verbal give-and-take" and the child is led in a firm but warm manner (Baumrind, 1991, p.191) The authoritarian parents shape, control, and evaluate the behaviour and attitudes of the child in accordance with a set standard of conduct, usually an absolute standard, theologically motivated and formulated by a higher authority. The parent values obedience as a virtue and favours punitive, forceful measures to curb self-will at points where the child's actions or beliefs conflict with what she thinks is right conduct. The parent believes in keeping the child in his place, in restricting his autonomy, and in assigning household responsibilities in order to inculcate respect for work

(Steinberg, Lamborn, Dornbusch, & Darling, 1992). Parents regard the preservation of order and traditional structure as a highly valued end in itself. Authoritative parents do not encourage verbal give and take, believing that the child should accept her word for what is right.

Steinberg (2001, p.7) noted that authoritative parents are “warm and involved, but firm and consistent.” He also found that children raised in authoritative families fared better in almost every aspect of mental health examined. In addition, studies on adolescents showed less depression and higher self-esteem as well as a lower likelihood of engaging in antisocial behaviour (including substance use and delinquency) (Steinberg, 2001).

Baumrind (1991) was able to observe pre-schoolers in their natural setting – in preschool – and the children were of an age that rendered them unlikely to alter their genuine, instinctive reactions. Baumrind’s four parenting styles continue to be a workable framework for parents to understand which parenting styles work best – and why. Baumrind cautions against trying to apply this framework to children raised by parents in other cultures, where authoritarian parenting might be the norm. In her original study, she noted that in the U.S., most instances of authoritarian parenting were recorded of children whose parents were in the lower socio-economic strata. Partly, this might stem from an attempt on the parents’ part to shield their children from stressors commonly found in economically poorer neighbourhoods such as increased crime and violence.

Sclafoni's Parenting Styles

Sclafoni (2004) reviewed Baumrind's parenting styles and expanded the concept, leading to the classification: authoritative, authoritarian, permissive indulgent, and permissive-neglectful. According to Sclafoni (2004), the authoritative parenting style is considered to be an engaged pattern of demandingness and responsiveness. Utilizing Baumrind's framework, it is safe to say that authoritative is a "balanced style of childrearing" that is associated with favourable proficiency. Sclafani (2004) explains children of authoritative parents as well-behaved, self-assured, and goal-oriented. Baumrind (1995) finds these children to be socially responsible and socially agentic. Such assurance and goal-orientated behaviour may very well assist in several aspects of life in a positive manner. For example, this kind of behaviour may provide friendly atmosphere in which connections can be made among adult individuals during a job interview or date. This may possibly make it easier to secure a desired job or engage in a happy, healthy relationship and therefore increase life satisfaction.

This parenting style has also been shown to correlate with child outcomes in a positive way, including social and cognitive functions, school achievement, self-esteem, and social competence ((Baumrind, 1995; Steinberg, Dornbusch, & Brown, 1992; Carlson, Uppal, & Prosser, 2000; Fagan, 2000). For the authoritative parent, using amiable methods of parenting on a consistent basis maintains happiness and possibly decreases stress due to the lack of constant frustration and overly high expectations, where discontent and disappointment will most likely result (Carlson, Uppal, & Prosser, 2000). The stable control of authoritative parents

offers children a secure base for the development of independence while the rational and flexible attitude provides a building block for self-reliance. Brooks (2008) maintains that children exposed to authoritative parenting gain more confidence and self-reliance while having the opportunity to experience excitement and pleasure through exploring life. The more positive experiences gained during childhood, the more likely satisfaction in adulthood will be attainable.

As said by Chen and Kaplan (2001, p. 21), "...good experiences of early parental upbringing should lead to a development of healthy interpersonal styles, which tends to be carried over later in the form of constructive parenting practices toward their own children." The child will most likely be happier in life, creating an image of positive parenting that he/she may be drawn to use in adulthood. The authoritative parent also may very well benefit from parenting in a positive manner and enjoy having an autonomous, well-behaved child, leading to more overall satisfaction through the years for all involved. To reiterate, taking an affirmative approach to parenting will allow the parents to feel happier and more satisfied and children of authoritative parents will be more satisfied.

As satisfaction is maintained in adulthood, parenting style will likely transpire as productive and continue to uphold life satisfaction. Whereas some research has shown the effects that several variables may have on children despite parenting style, it has also been revealed that, "...regardless of family structure (one or two parents, biological parent or stepparent, lesbian or gay parents), regardless of ethnic background or age or gender, children do well with authoritative parenting" (Brooks, 2008, p. 494). Authoritarian parents are thought to be highly

demanding yet not responsive (Baumrind, 1995). The authoritarian parenting style is similar to authoritative in that firm control is employed by parents, yet the styles differ in that the control and authority is exerted in an illogical, power-oriented manner that disregards the child's uniqueness (Brooks, 2008). Stipulations are a common theme among this style where children are expected to be seen and not heard and where compliance is expected in all situations, no questions asked.

Children of authoritarian parents are susceptible to stress as a result of limited coping skills (Sclafani, 2004). The inability to cope with stressful circumstances or situations productively as an adult can cause an array of unpleasant emotions and may affect other areas of one's life, possibly to the point of a decrease in overall satisfaction. The many demands placed on these children and the extremely high expectations of obedience can quickly damage one's chances of reaching a desired level of satisfaction as an adult. Correspondingly, Chen and Kaplan (2001, p. 19) state, "perceptions of a lack of parental support and understanding, as well as parental devaluation and affectionless control, are associated with lower self-esteem or self-rejection". Baumrind's difficult temperaments are more likely to elicit, from parents, responses that are considered aversive and can lead to abuse, which in turn directs the child towards several other troubles and can decrease the likelihood of having a positive perception of personal life satisfaction. For those who experience such parenting, continuing through life feeling rejected and unloved may become a common trend; therefore, possibly reducing satisfaction and making it difficult to parent constructively in adulthood.

Brooks (2008) reports, "...regardless of family structure, children do poorly with authoritarian and harsh, demanding parenting" (p. 494). Due to the high expectations held for children by authoritarian parents, it is likely that disappointment is frequent since these parents always want more and the best from their children. To act intrusive and restrictive on a consistent basis, as many authoritarian parents do, may lead to feelings of frustration and dissatisfaction in life. Whereas a balanced style of childrearing, such as authoritative, offers parents satisfaction in life, this arduous style of parenting may decrease life satisfaction for adults. Baumrind also coined the term permissive-indulgent and identified it as a parenting style. Through her many observations of day-care centres and family homes, permissive parenting style was explored and continually refined by Baumrind and other researchers in the field. Permissive parenting style then evolved to permissive-indulgent parenting style by means of the updated research (Sclafani, 2004). Baumrind's framework provides researchers and professionals with the basic concept that permissive parenting creates more of a friend-child relationship as opposed to a parent-child relationship.

Those that are permissive-indulgent are very responsive as parents but not demanding (Baumrind, 1995). Rather than having limits set and rules established, children of permissive parents have very few limits set while growing up and are usually free to do as they please. Parents who are considered permissive accept the child's desires and drives while offering safety, yet also offer a great deal of freedom (Brooks, 2008). According to Brooks (2008), permissive parents, when raising their children, "appeared cool and uninvolved" (p. 74). Discipline is administered

inconsistently, if at all, making it difficult for children to understand the rules (Sclafani, 2004). Traveling through life with little consistency foreshadows future circumstances that may mimic previous experiences where rules are absent and limits are non-existent. For life to be so unclear and to have adapted to a lack of clarity in numerous situations, one may journey through the years with little ambition and limited satisfaction.

This parenting style is associated with little self-control in children (Sclafani, 2004). Additionally, in reference to children of permissive-indulgent parents, Sclafani (2004, p. 47) states, “they are generally aimless, living lives with no or unclear directions.” A certain level of satisfaction can still be reached in adulthood, but it is more difficult to experience an increase when one is ambiguous as to where to go or what to do in life. The lack of balance between demandingness and responsiveness leads to adverse effects that are difficult to alter in adulthood where satisfaction becomes harder and harder to experience since situations do not always go as planned. These children do what they can to get what they want but do so without applying personal work or effort (Sclafani, 2004). A fulfilling adult life more often than not requires these attributes for success.

Without them, satisfaction in life is a mere dream never to be aspired or reached. Remaining consistently responsive towards children’s needs and accepting children the way they are may facilitate happiness for permissive-indulgent parents (Sclafani, 2004). These parents’ satisfaction in life is similar to that of authoritative parents. Likewise, due to an absence of rules and expectations, permissive-indulgent parents may experience very little distress and therefore feel

satisfied in life (Sclafani, 2004). Sclafani, (2004) described a fourth parenting style, permissive-neglectful, as parents who are low on both dimensions of demandingness and responsiveness. The effects of this parenting style seem to be the most negative and harmful for children and life satisfaction for both parent and child appear to be low. Baumrind (1995) does not support this style of parenting and believes that prevention and intervention are necessary to diminish maltreatment, especially since, as she believes, parents are responsible for committing to the needs of their children for at least 20 years. Baumrind (1995) states, "every child is entitled to be brought up by responsible parents who in turn are fully supported by a responsive community" (p. 88).

Permissive-neglectful parents raise children who develop low self-esteem and are insecurely attached. With this, these children do not have much of a self-image or self-confidence and are aimless and irresponsible (Sclafani, 2004). To have such low self-esteem and little direction in life makes it challenging to acquire a satisfying job or maintain a healthy relationship in adulthood. Moreover, family ties and social affiliations may be lacking and therefore modify one's perspective of personal well-being and satisfaction. A factor leading to the implementation of permissive-neglectful approaches has been found to be economic stress, producing depression and discouragement in some parents, leading to conflict in marriage, cruel and inconsistent discipline, and adverse rejection or lack of involvement with children. The stress of poverty afflicts outcomes in children through what parents do or don't do (Baumrind, 1995). Chen and Kaplan (2001) have contributed to this list by adding that neglectful parents tend to be less involved with "community

church-related activities” (p. 21). Struggling alone with little support from a partner, extended family, or the community during parenthood appears to make the permissive-neglectful approach a more viable option when handling children. However, implementing this particular parenting style can decrease the parent's well-being in the process of harming the child, leaving both with a reduced feeling of satisfaction and happiness in life.

The taking on of parenting practices considered to be coercive is a result of exposure to harsh parenting practices that is then directed to one's own children, which is regarded as a consistent predictor of the former. Under these circumstances, it may be more difficult to experience pleasure and happiness in life for both parent and child, making overall satisfaction less prevalent.

Research Methodology

The research seeks to evaluate how the religious background of parents affects parental practices and the moral development of their children. The current section provides a detailed account of the process used to conduct the study. It discusses the research design and the mode of sampling, the research instrument, its administration and the procedures for collection. In all, the present section details procedures adopted in the conduct of this study.

Research Design

The aim of this study is to evaluate how the religious background of parents affects parental practices and the moral development of their children. The qualitative research design was, therefore, adopted for this study. The qualitative

research design supports the interpretation and analysis of data gathered through group discussion, key informants' interviews with the hope to describe experiences from such data. According to Mensah, Tribe, and Weiss (2017), group discussion, interviews and observation are essential methods of the qualitative approach that are useful in generating textual data convenient for analyses. According to Best and Khan (1998), this method is concerned with the conditions, practices and attitudes; opinions that are held; processes that are going on; or trends that are developed. The design was deemed suitable for this study because it helped in describing views held by parents on the issues being investigated. Interpretivists qualitative study hold believes that reality is a social construct and subjective where meanings and interpretations are important (Pring, 2000). Further, reality is intrinsic in humans' domain that can understand. Philosophically, the research approach is driven by the need to understand the phenomenon from the subjective view point of stakeholders and also the need for explanation from the participant rather than the objective observer of the action. In this way, truth of the phenomenon under study can best be analysed through qualitative method which are usually used to understand and describe the world of human experience (Bashir et. al., 2015). Qualitative research method present textual descriptions of how people experience a given research issue with information about the "human" side of an issue (Nkwi, Nyamongo & Ryan, 2001) emphasising uniqueness of individual experiences.

The choice of a qualitative interpretive case study is reinforced by the fact that this study is subjective and reality can be attained from the opinions of and multiplicity of subjects in a study that involve communication and interaction

between the researcher and subjects. Again, the First Baptist Church, Tema has been chosen for this case study for a number of reasons. First, I believe the choice of the church facilitated the collection of valuable data. It was noted that the data in contention which is about family is quite personal, the gathering of which could be highly opposed especially where the researcher is considered a stranger. Thus, having been part of the organisation in question and having already established a certain cordial relationship with its members, I was positioned to not only be permitted but easily confided in. Interviewees were, therefore, quite comfortable to share their personal life with me. Second, time constraints made the choice a viable option. Taking it into consideration that I was required to complete the study in a specified time period, I realised that conducting the studies in numerous organisations or another organisation where I am a stranger will mean more time. Moreover, a lot of difficulties were bound to be encountered in the collection of data, especially, data collection done via observation.

Population of the Study

Population is an aggregate or totality of all the objects, subjects or members that conform to a set of specifications. The essence of this study is universal. Eligibility criteria specify what characteristics that subjects or members in the population must possess in order to be included in the study (Polit & Hungler, 1999). The eligibility criteria in this study were that the participants;

1. Must be a member of the First Baptist Church Children Ministry Tema;
2. Must have a child or taking care of a child living with him/her

Ghana has a weak culture of record keeping practices (Amo, 2016). Among the most problematic aspects of the study is the lack of a set of consistent administrative records by the church that has up to date records of its membership size. Owing to this, the actual estimate of the study population could not be determined.

Sample Procedures

For the defined unit of analysis of parents who fit the selection criteria above, the approach for determining sample technique and sample size is the use of non-probability convenience sampling technique and convenience sample size. Convenience sampling is a non-probability sampling method that relies on data collection from population members who are conveniently available, readily willing to participate in a study. This non-probability sampling is justified and considered most appropriate (Patton, 2002; Ponelis, 2015) due to the limited time constraints to complete this study by gathering data using interview guide quickly.

According to Creswell (2009), convenient sampling is also relevant in quantitative study if the researcher does not intend to make inferences about a whole population from the sample. Convenient sample size of 12 participants is targeted for this study. To determine the sample size for this study, the researcher followed Holloway's (1997) assertion that qualitative research involves relatively small participants. Consistent with both Eisenhardt (1989) and Crabtree and Miller's (1992) recommendation that between four to twenty respondents for a qualitative research often work well. This study selected twelve 12 participants (multiple sources) to allow detail analysis and description of the phenomenon under

study. On the basis of this, composition of respondents for this study is as follows;

Table 1: Description of sample representation

No.	Description of Representative of Respondent	Sample Size
1.	Men's fellowship	4
2.	Women's fellowship	4
3.	Youth	4

Source of Data

Data for the study were taken through participant interviews coupled with observation. The interview constituted a primary source of data for the study (Yin, 2009). Primary data is to be obtained from sample subjects to be recruited. Qualitative data is obtainable from sources including interviews, observations or discussions, documents (broachers, manuals, pamphlets, fliers), semi structured face-to-face interviews and observations all of which are sources of primary data (Walsham, 2006). Key informants serve as a source of in-depth and rich information by probing and prompting questions (Denscombe, 2010) using an interview guide. The approach recorded better data, and captured feelings and body gestures of the respondents' aside verbal discussions (Gilbert, 2008).

An extensive desk review of relevant secondary data on parenting style is undertaken but not limited to local sources. As a supplemental tool, secondary data enabled the researcher to examine documents and textual materials produced by organisations in relation to the phenomenon (Ventresca & Mohr, 2001 as cited in Mensah et. al., 2017). Utilising existing data provides a feasible option for

researchers with limited time and resources (Andrews et. al., 2012). Also, publications of civil society organisations relevant to the subject, online resources, newspaper reports, journal articles etc were examined.

Research Instruments and Data Collection Procedure

Letters requesting for participation in the study were sent to all targeted participants for recruitment and participation in the study. The letters assured participants the utmost confidentiality as the information obtained were to be purposely used for academic work, and sought authorisation where it was necessary to conduct the interviews. The method and instrument used to collect data was the interview and observation guide. The researcher held in-depth interviews with the study participants. The main purpose for using the interview guide was to provide a framework which helped respondents to expressed their own thoughts in their own words in the form of conversation between two people. The interview was helpful because it produced situated understandings grounded in specific interactional episodes.

The development of the interview guide is an integral aspect of the process of conducting qualitative research. It is often stated that in qualitative research, the researcher him or herself is the research instrument (Pyett, 2003; Fink, 2000), as it is through the researcher that qualitative data is generated or collected, analysed and interpreted. Merriam (1998) refers to the interview guide as a list of questions that the researcher intends to ask in an interview. With the help of my supervisor, I designed an interview guide for data collection. This helped to know what to ask

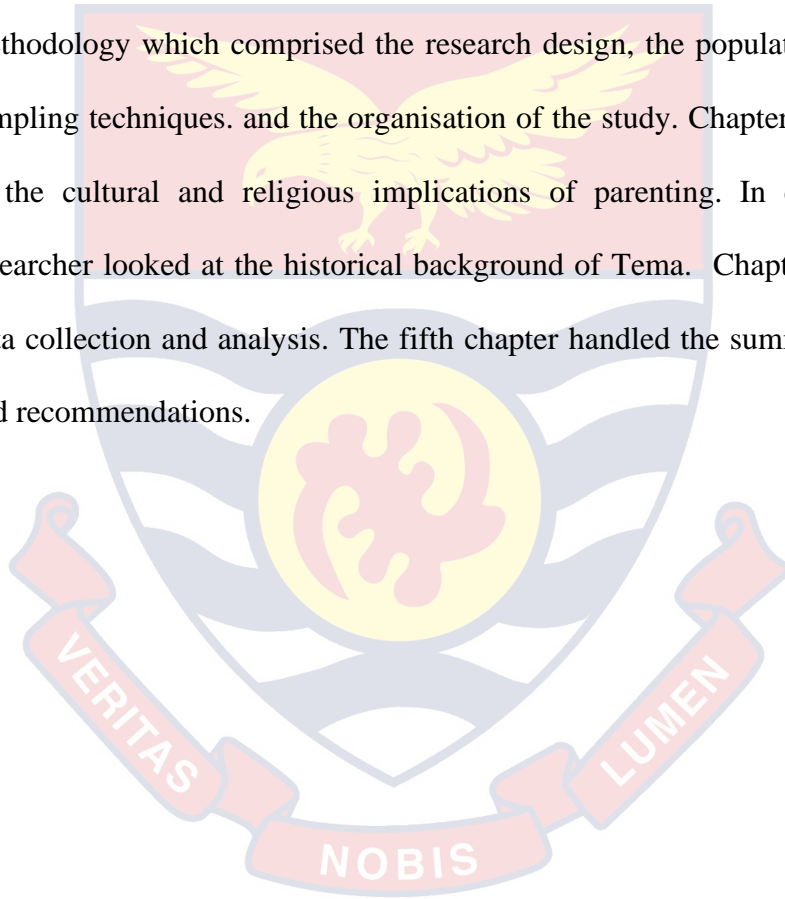
about, in what sequence, how to pose questions, and how to pose follow-ups. The interview guide took into account all issues that influenced what people said in regard to the topic. Similarly, the semi-structured observation guide was designed taking into consideration some of the responses of respondents. This allowed for some triangulation of the data collected.

Data Analysis

The inductive content analysis was the analytical process used in this study. The inductive content analysis, according to Elo and Kyngäs (2008), involves (1) familiarisation with the data; (2) open coding (3) organizing the data; and (4) abstraction. Qualitative research sees the world from others' perspective, that is, it involves the act of "putting oneself in another person's shoes." The most commonly used qualitative data analysis techniques include but are not limited to thematic analysis which is suitable and widely used for identifying, analysing, and reporting patterns or themes from data or to make sense of the data. The analysis related the findings to the research questions (themes). The process of data analysis involved breaking down textual data, coding each into pattern-building to identifying rich sources of themes that provided basis for interpretation of the data and drawing meaningful conclusions. Kitchin and Tate (2000) posits that qualitative data analysis involve description, classification and seeing the interconnection of the collected data; to translate the data into a product, bringing order and structure through a written report for readers to get meanings of the study in focus.

Organisation of the Study

The study was organised into five chapters. Chapter one dealt with the introduction to the research; This comprised the background to the study, statement of the problem, purpose of the study, research questions, significance of the study, delimitations, definition of terms, literature review where relevant literature were reviewed in order to interact with scholars and other authorities of the field, the methodology which comprised the research design, the population sampling and sampling techniques. and the organisation of the study. Chapter two was devoted to the cultural and religious implications of parenting. In chapter three the researcher looked at the historical background of Tema. Chapter four dealt with data collection and analysis. The fifth chapter handled the summary, conclusions and recommendations.



CHAPTER TWO

CULTURAL AND RELIGIOUS INFLUENCE OF PARENTING PRACTICES AND STYLES

Introduction

This chapter seeks to evaluate the influence of the religious background of parents on both their parenting practices and the moral behaviours of their children. In other words, this thesis is hinged on the argument that parent's cultural and, more significantly, religious backgrounds greatly influence their approach to parenting. Consequently, readers may find it very useful if the assertion just mentioned above is extensively explored. To effectively deal with the matter at hand, the chapter is put into three main parts. The first part explores the concepts of culture and religion and interrogates the relationship between the two while the second part assesses the influence of both culture and religion on parents' attitude and parenting style. The last part of the chapter then summarises the arguments.

Culture and Religion and their Relatedness

Explanation of Culture and Religion

In discussing culture and religion together with their relatedness, I first define culture, highlight some key features of culture, explain religion and, then, show how culture and religion are related. To a large extent, a very significant aspect of most societies, if not all, is the culture of that society. Indeed, a people's culture can be so defining that, even though there appears to be talk of globalisation likewise global cultures, one may still identify a large number of features that are

unique of many societies which share in the said practices of global cultures. What then is culture? To the layman at least, culture can be defined as sum total of the way of life of a group of people living in a particular geographical setting including their values, norms, food, music and dance, clothes and religion. But scholars have defined the concept in more technical terms.

For instance, according to Bewaji (2003, quoted in Burton, n.d, p. 4), “Culture as a set of values, norms, behaviours and institutions possessed by a group of people in sustained social interaction, that have been derived historically and experientially as mechanisms that allow a group to maximise benefits to the group in that particular context”. Again, Nwabueze (2010), explains culture as “the entirety of norms, values, belief systems and life patterns that give a group of people an identity.” In another definition, Arowolo (2010) considered culture as the collectivity of human activities and principles that tend to guide ideas of a group of people with shared traditions (general acceptability), which are passed on, instilled into generation (socialisation) and reinvigorated by members of the group (sustainability).

Comparing all the three definitions, a number of key issues have been raised, in convergence and divergence, which necessitate some emphasis in the current study especially as those key issues have relevance for this study. One key issue that appears to be consistent in all three definitions is values. Thus, while Bewaji (2003) sees culture as ‘a set of values and norms’, Nwabueze (2010) considers it as ‘the entirety of norms, values’, and Arowolo (2010) thinks of it as ‘the collectivity of human activities and principles. In essence, it is clear that

‘values’ is an essential feature of culture, and one may not be overly wrong to deduce that inherent in every culture are values, resulting in the two going hand-in-hand. Regarding the key issues of divergence, identity and socialisation and sustainability are significant and these are discussed further in the paragraphs below.

Nwabueze (2010) makes it clear that the entirety of norms, values, belief systems and life patterns give a group of people an identity. The Encarta dictionary (2009) defines identity as the set of characteristics that somebody recognises as belonging uniquely to himself or herself and constituting his or her personality for life. Kaul (2012) reiterates Freud’s psychoanalysis which suggests that all humans are the same when born if not for childbearing in different societies which causes deviations in behaviour, personality and identity from each other. The implication of Freud’s psychoanalysis mentioned above is that children usually develop differing personalities or identities when they grow because of the discriminations in the socialisation processes of children which are motivated by the differences in the cultural practices of the societies in which the socialisations were orchestrated. In essence, one will then conclude that an individual’s identity is, therefore, reflected in the cultural identity of the society in which such an individual grew up.

Such a conclusion goes to emphasise another common terminology in the literature which is cultural identity. Kaul (2012) defines cultural identity as “the symbol of one’s essential experience of oneself as it incorporates the worldview, value system, attitudes and beliefs of a group with which such elements are shared” (p. 356). In the same vein, Kelman (1998, mentioned in Seul, 1999) espouses that

culture identity consists of members' shared conception of its enduring characteristics and basic values, its strengths and weaknesses, its hopes and fears, its reputation and conditions of existence, its institutions and traditions, its past history, current purposes and future prospects. Considering the definitions of cultural identity by Kaul and Kelman, readers can agree with me that the culture of a people influences their identity.

The other key point of divergence highlighted in the definitions of culture deals with socialisation and sustainability. Arowolo (2010) makes the point that the collectivity of human activities and principles that tend to guide ideas of a group of people with shared traditions (general acceptability) are passed on, instilled into generation (socialisation) and reinvigorated by members of the group (sustainability). Of course, these issues of socialisation and sustainability of, largely, cultural values and practices are crucial for the current study which seeks to investigate the influence of the religious background of parents on both their parenting practices and the moral behaviours of their children. Per Arowolo's point, therefore, it is by the passing on of cultural values and practices onto younger generations that culminates into the sustainability of same.

Having divulged the meaning of culture and its significance for this research, I move to do same for the concept of religion. In fact, similar to many other concepts like it, defining religion has become a very complex endeavour. Religion has been defined by scholars from different academic disciplines including Sociology, Anthropology, Philosophy, and Psychology, and the acceptability of a single definition of religion has faced a lot of obstacles for a

number of reasons. Bergunder (2014) itemises three of such reasons as in,

Firstly, there was and is the search for a scholarly definition of religion capable of commanding a consensus, which could serve to determine the discipline's subject matter. Secondly, there are time and again voices, which have become louder, that question if an explicit, definitive description of religion is needed in order to constitute the discipline of religious studies. A third position demands the complete forgoing of the concept of religion as an academic tool of analysis. It pleads, as a consequence, for the dissolution of religious studies as an independent academic discipline Bergunder (2014, p. 248).

However, since the main concern of the thesis is virtually outside the scope of the definitional problems of religion, I go on to highlight a few existing definitions of the term so as to enhance the discussions in this section. Durkheim's (1915, p. 47) definition of religion which is "A unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden, beliefs and practices which unite into one single moral community called a church, all those who adhere to them" is quite popular. In another breadth, Hamilton (2001) describes religion as the "product of psychological factors inherent in all human beings and on the other it is seen as providing support for social values and social stability" Hamilton (2001, p. 133). While Hamilton's (2001) definition provides some functions of religion in terms of ". . . providing support for social values and social stability" for this study, I will side with Durkheim's (1915) definition to explain religion as the beliefs and practices relative to sacred things or things set apart and forbidden which unite all those who adhere to those beliefs and practices

into one single moral community called a church.

There are a number of religions in the world but Christianity, Islam and African Traditional Religion are known as the three leading religions in Africa and Ghana specifically (Ghana Statistical Service, 2014). Of the three religions mentioned above, the focus of the current research is on Christianity and, thus, any mention of religion is in reference to Christianity, and particularly, the beliefs and practices relative to sacred things or things set apart and forbidden which unite all the members of the First Baptist Church of the Ghana Baptist Convention in Tema in Ghana.

The Relation between Culture and Religion

So far, I have made attempts at explicating the two concepts of culture and religion. The other important aspect of this section to be discussed is the relationship that exists between the two. Religion can be seen to relate to culture in a number of ways. But, in this study, I highlight four ways in which religion relates to culture and these are that religion serves as a source of culture and cultural identity; religion stabilises cultural and cultural identity; and religion supports social values and stability and vice-versa. That religion functions as a defining source cultural identity has received some voice from the literatures. Yang (1997) states clearly that religious beliefs and affiliations define communities, symbolise the common identity of community members and provide a cultural value framework for those members.

Per Yangs' (1997) view, religion does not only define communities but religion embodies the cultural identity of a group. In fact, to some extent, one could proffer that, by postulating that religious beliefs and affiliations “symbolise the common identity of community members” Yang (1997) appears to emphasise his conceptualisation of how strongly religion and culture and cultural identity are connected. It is worthwhile to establish that, as Yang indicates, similar views have been espoused by Durkheim (1965) and Chidester (1983), both of which he cites. Yang's (1997) postulations also seem to have approved Mbiti's (1990) assertions, particularly concerning the cultural setting of Africans.

If Mbiti's (1990) remark that, for African communities and, perhaps, other primitive societies, religion seems to so much permeate all spheres of life is anything to go by, then, it is very difficult to clearly mark out religion from cultural practices. In other words, for the African, one can hardly separate what is religious from what is not religious; implying that the African way of life is necessarily religious. For example, the point is made that although the act of eating may not obviously count as religious, the act can symbolise a religious function. In the process of eating, religious functions of praying or inviting ancestors and personal deities to the table by leaving a morsel of food on the floor are obvious indications of how intricate religion is to the African life.

Moreover, religion plays a pivotal role of stabilising culture and cultural identity and (Seul, 1999). Seul (1999) intimates that religion functions to stabilise cultural identity, and helps to resist continuous changes in the “negotiation of social meaning” thereby, serving as ‘secure anchors’ for the group's self-reference.

Appiah (2015) emphasises the stabilisation effect of religion on the cultural identity of a group. He does so by concluding that socio-cultural elements (such as ethos, traditions, communal saga and communal remembrance) which function together as a unit to form collective and individual identities are symbolically ratified through religious rites to acquire the force of obligation. He further acknowledges that by acquiring the force of obligation through religious rites, socio-cultural elements fulfilling two functions which are binding the individuals to the community and joining the past of the community to the present. Thus, the views of both Seul (1999) and Appiah (2015) as including Assmann who is cited in Appiah (2015) help to substantiate the view that religion plays an immense role in stabilising the cultural identity of a group.

Lastly, religion can be argued to provide support for social values and social stability. Not only Hamilton (2001) but also Haji, Lalonde, Durbin and Naveh-Benjamin (2011) have provided support for the function of religion being discussed in this paragraph. According to Haji et al. (2011), there exists a “bidirectional causal relationship” between religion and culture where culture inspires religious rites and rituals, and religion too influences cultural practices. Consequently, both religion and culture are intertwined. A close observation of this bidirectional causal relationship between religion and culture, to a large extent, reveals a certain complex relationship with some underlining resemblance to the opinions championed by Ntreh (2008) concerning the relationship between rituals and myths. Per Ntreh’s (2008) submissions, the relationship between myths and rituals are similarly interwoven such that while myths are said to explain rituals, rituals,

on the other hand, are performed to re-enact and give credence to myths.

Clearly, there exists an intricate relationship between the culture and religion of a group. In this section, I highlighted four ways in which religion relates to culture and these are that religion serves as a source of culture and cultural identity; religion stabilises cultural and cultural identity; and religion supports social values and vice-versa. More significantly, it was underscored that the two are interwoven.

The Influence of Culture and Religion on Parent's Attitude and Parenting Style

In the previous section, the concepts of culture and religion were explained and their relationship interrogated. In this second section of the chapter I assess the influence of both culture and religion on parents' attitude and parenting style. To accomplish this task, discussion on some scholars' propositions on learning and the concept of attitude will be done, before underscoring the influence of socio-cultural elements such as gender, ethnicity and religion on parenting style.

Scholars' Proposition on Learning

This section explains four major theories related to parenting and parental involvement in child upbringing. The theories reviewed are: Social learning theory, Piaget's cognitive development theory, Vygotsky's sociocultural theory, and Bronfenbrenner's ecological systems theory.

Social Learning Theory

This theory was proposed by Albert Bandura and Robert Sear in 1977, according to Tekin (2011). The theory assumes that people learn in the social context and the learning is facilitated by observation and modelling. The theory also argues that models are important sources for learning new behaviours and for achieving behavioural changes in an institutionalised setting like the family. Social learning theorists contend that learning can occur in relation to three dimensional models, life model, verbal instruction and symbolic modelling (Tekin, 2011). They explain that the life model takes place when an actual person is demonstrating the desired behaviour. Furthermore, verbal instruction, which is the second, supports an individual's behaviour in details, describing how one engages in a desired action behaviourally. Symbolic modelling occurs in media, movies, internet, literature and radio. The theory also assumes that, people especially children learn from the environment and seek acceptance from society by learning through influential and experiential models. This implies that children learn from their family, especially their parents, their peers, other members of society or from the mass media.

Therefore, parents should teach their adolescent children sex education and guide them not to engage in risky sexual behaviour by constantly discussing and communicating the true position of sex with them. The theorists explain that, this is necessary because children tend to listen and imitate their significant others like parents and teachers. Through instructions, parents and teachers can inculcate the right knowledge on sexuality awareness. Thus, failure to teach them results in the risk of learning negative sexuality behaviours from the mass media, peer groups,

internet to mention a few (Tekin, 2011).

Cognitive Development Theory

Jean Piaget also proposed a theory of cognitive development in children and emphasised the constructive role of experience with peers and family members. The basic assumption of his theory was that young children are active learners with a constant drive to match their own view of the real world and the external realities they face with in their surroundings (Tekin, 2011). Children, as agents in Piaget's term, continually rework and revise, they also assimilate and accommodate their internal constructions with each new experience (Prior & Gerard, 2007). The social environment is also an important element influencing the children's development. Within this environment, social interaction and context are capable of being dissociated from their cognitive development.

Children assimilate new learning and accommodate their own views of the world more quickly if they are more actively involved with people and things in their surroundings. In this regard, children learn best when they have opportunities to interact with their environments, and particularly with their parents who are a vital part of children's environments (Athey, 2007). For example, parent's involvement in activities such as practicing interactive homework creates opportunities for children to interact meaningfully with their parents such that children construct their own knowledge within both a social and physical environment through this process. As a consequence, Piaget's cognitive development theory supports the idea that parent's involvement is a crucial factor in children's development (Tekin, 2011).

Sociocultural Theory

Vygotsky, in his sociocultural theory, emphasised the relationship between human beings and their environment – both physical and social. The theory holds influences from Piaget’s cognitive development theory. To him, the influences of social and cultural factors on development and learning are great (Tekin, 2011). Human beings are surrounded by family members and are impacted by the culture in which they live. Children’s interaction with their family members in the community is so important for their learning and development since their first teacher is the family and their first learning take place in the home.

For this reason, children gain knowledge about the world through this interaction. Vygotsky focused on the internationalisation of knowledge (knowing how) by addressing the Zone of Proximal Development (ZPD) as a concept to argue that children have levels of problem-solving ability (Prior & Gerard, 2007). Vygotsky defined ZPD as the distance between the actual developmental levels as determined by the independent problem solving and the level of potential development as determined through problem-solving under adult guidance or in collaboration with a more capable peer (Hung, 2007).

He also claimed that children can learn and achieve by themselves at one level (Tekin 2011). For example, riding a bicycle is a tool of the society and beyond the child—that is why it can be learned through working with more capable peers or an adult. Accordingly, by emphasizing interrelatedness and interdependence in learning and development, his theory supports the idea that a child’s life at home is of importance (Prior & Gerard, 2007) and that parents contribute greatly to the

development of a child – including academic and moral development. This theory implies that parents have an influence on the child’s problem-solving ability and if parents do not provide sex education, the child will go on to experiment and thus, it is essential that they provide their children sex education to prevent the child from engaging in risky sexual behaviours.

Ecological Systems Theory

Another theory, advocated by Urie Bronfenbrenner, is known as the Ecological Systems Theory (EST). The theory deals with rationalisation of parents’ involvement and impact on research studies (Tekin, 2001) on the subject matter. According to this theory, the development of children is affected not only by factors within the child but also by their family and surrounding world; social, political, biological, and economic conditions also affect the child (Tekin, 2011). In Bronfenbrenner’s work, *The Ecology of Human Development*, which was carried out in 1979, he described ecology as the settings and institutions that impact humans as they grow.

The ecological environment is pictured as a nested arrangement of concentric structures, with each of these structures contained within the nest (Bronfenbrenner, 2005). He arrayed these ecological systems as microsystem, mesosystem, exosystem, and macrosystem (Tekin, 2011). This theoretical approach focuses on the developing of the child and the child’s interactions with people, objects, and symbols in “proximal processes” across multiple settings, contexts, and environments (Prior & Gerard, 2007). Bronfenbrenner (2005) defined a

microsystem as a pattern of activities, roles, and interpersonal relations experienced by the developing person in a given setting with particular physical and material characteristics. This is said to be the layer that affects the child most closely (Gestwicki, 2015).

Family, school, teachers, peers, child health services, and the neighbourhood are some of the main institutions that he mentioned in his definition. Children experience a reciprocal face-to-face relationship with these immediate surroundings. These institutions within the microsystem also interact with and influence each other. For example, school affects neighbourhood and neighbourhood affects the family members of the child. The exosystem consists of one or more settings that do not involve the child as an active participant. Extended family member, parents' workplaces, local school board, and the media are considered some of the settings and institutions in the exosystem. These elements indirectly influence the child. For example, if extended family members support the parent psychologically and financially, the parent tends to have a more positive attitude at home. The mesosystem connects the microsystem and exosystem. This system includes the interrelations between two or more settings in which the child is an active participant. For example, the relations among school, home, and neighbourhood comprise the mesosystem (Tekin, 2011).

The development of a child is enhanced when the linkages among components of this system are strong and positive (Prior & Gerard, 2007). Another layer is called the macrosystem, which refers to consistencies in the form and content of lower-order systems (microsystem, mesosystem, and exosystem) that

exist at the level of the subculture or the culture as a whole. This system includes attitudes and ideologies of the cultures such as laws, morals, values, customs, and worldviews. Although these elements of the culture are not readily part of children's immediate world, they can be very prominent in their development (Tekin, 2011). For example, family values in Turkish society certainly affect childrearing practices, which have a direct impact on children's development in that culture. Moreover, Bronfenbrenner inserts another system known as the chronosystem. This system refers to change or consistency over time in the life of a person. For example, changes in family structure over time, such as its demographic characteristics, which also were taken into account in this study, have effects on a child's development (Gestwicki, 2015).

Based on Bronfenbrenner's theory, one can easily argue that children's school experience is not just made up of interactions between them and the school or teacher. It also includes a broader system involving parents, family, and community. As a result, understanding the influences of a child's environment provides theoretical support for the idea of parents' involvement in young children's development (Tekin, 2011). This theory indicates that parents (the home) are parts of the child's immediate environment and they have the greatest influence on the child's sexual development, it is therefore essential that sex education is set in the home environment.

In sum, all these theories seek to point out various ways through which children learn. Their discussion in this section is significant since the section is basically concerned with parents' attitude and parenting styles. Essentially, the

objective is to emphasise the possible sources of parents own attitudes and parenting styles. Clearly then, one may postulate that parents themselves are products of the societies and the environments they emanate from, which is reiterated by the theories of learning explained above. In fact, the significance of the theories for this thesis are in two folds. First, and as mentioned already, the theories illustrate how parents themselves come to learn and develop into what they are. Second, it also, in the same vein, dovetails into how children too learn. Reading the four theories on learning, one will realise that, although they appear to differ in some respects, the theories have a major point of convergence in terms of the influence of the social and environmental contexts in child learning, which Vygotsky's socio-cultural theory and Bronfenbrenner's ecological theories strongly accentuate.

The Concept of Attitude

Attitude generally refers to the tendency to react in a certain manner in response to certain kinds of condition or stimulations; to envisage and construe events according to some bias or opinions (Deeksha, 2018). Attitude is couched to mean a mind-set to take action in a situation with an organised retort. Attitudes indicate basic perception, convictions feelings and emotions, hopes and fears. It is more or less a stable set or outlook of opinion, interest or purposes, involving expectancy and readiness with an appropriate response. Attitudes are seen as a conforming behaviour directed towards a particular standard or norm (Deeksha, 2018).

Attitude encompasses evaluations of people, issues, objects, or events and is formed directly as a result of experience. It could emerge as a result of direct personal experience, or from observation. Social roles and social norms relating to people's expectations of how to behave in a particular role or context could shape attitudes. Attitudes could also be acquired from different sources including advertisement, operant conditioning, observation etc. (Cherry, 2019). Cherry (2019) identified three components of attitudes and referred to them as CAB or the ABC's of attitude. They include cognitive component, affective component and behavioural component. Cognitive component of attitude includes thoughts and beliefs a person has about a subject. Cognitive attitude is typically objective and without any emotional element. Affective component infers feelings that result from beliefs about a person, object or situation. Affective component of attitude relates to some form of judgment or positive/negative evaluation of the object, person, task or brand. The behavioural component shows how attitude influences your behaviour. The behavioural component is the tendency of a person to behave in a particular manner towards an object (Garcia-Santillan et. al., 2012; Cherry, 2019).

Attitudes may also be classified as explicit or implicit. Explicit attitudes are attitudes that we are consciously aware of, including those which visibly influence our behaviours and beliefs. Implicit attitudes are covert but still have an effect on beliefs and behaviours. Explicit attitudes can be cautiously activated and controlled but implicit attitudes are not (Carruthers, 2018; Rydell, & McConnell, 2008). Attitudes could be learned from parents, teachers and peer group members.

Children in the early years model their attitudes after those they admire, respect or those they may even fear. Children study the way close associates including family and friends behave and align their attitudes with theirs. The process originates unconsciously and unnoticeably sometimes even without the child having had direct experience. People from diverse cultures display different attitudes. Thus, the neighbourhood in which children live and grow up contain some cultural facilities, religious groupings and ethnic differences and this environment produces different attitudes some of which they accept and others they deny (Sinha, 2017).

Influence of Socio-Cultural Elements Including Gender, Ethnicity of Family Type and Religion on Parents' Parenting Style

Gender role identity is formed through perception and interpreting typical attitudes about gender; believed as psychological qualities of males and females. Pertaining to gender role parenting style, masculinity and femininity have independent dimensions. Masculinity is the extent to which a parent adopts characteristics such as aggressiveness, ambition, and independence; femininity on the other hand, indicates compassion, sensitivity, and empathy. Parents transmit their beliefs to children through a variety of contexts and settings and act on their gender roles through social situations (Yi-Ching, 2014). It is important to note that gender affects parenting in two ways. First, parents tend to be biased in their parenting styles depending on the child's gender. Authoritarian parenting more often adopts physical punishment for male children while females receive a more paternal psychological controlling. Parenting style based on gender role stereotype

follow a pattern that males more often than not require physical discipline to modify their behaviour while females are raised more affectionately and sensitive which affects their empathy levels in their later future life (Gilli, 2016).

Research has also identified that, in certain contexts, male parents usually adopt the authoritarian style as compared to female parents who usually adopt the authoritative style of parenting. Dwairy et al. (2006) confirm the above assertion in their study when they sought to explore parenting styles in Arab societies. Dwairy et al. (2006) aver that “the mean score of the authoritarian style was higher among males, whereas the mean score of the authoritative style was higher among females” (p. 230). Rosli (2014) found similar results in her study, emphasising that “Authoritative parenting was found to be the most frequent parenting style among Muslim fathers in the study sample, while authoritarian parenting was the most frequently reported parenting style among the Muslim mothers in the sample” (p. 230).

Role theory may explain parenting style differently. Studies from a variety of cultures have identified quite unequivocally that gender is a significant predictor of the use of certain parenting styles; as such, men and women behave differently. Society’s expectation of mother’s role should be that of a caregiver, hence, girls are raised up to be caring and to provide warmth. The father’s role, however is characterised as that of a financial provider and disciplinarian. Therefore, males are socialised to be serious and stern. Mothers tend to be likely than fathers to spend more time overall with their children. Women are as more nurturing in our society, and are perceived better at taking care of children. Maternal parenting styles can

differ from paternal parenting styles (Garcia, 2017; Meredith, 2009; Nhan, 2018).

The effect of parenting style differs between ethnic groups. Ethnicity differs from one another in terms of languages, foods, stories, customs, values, and other aspects. Families carry on their ethnic identities through their own family traditions, celebrations, religions, stories, and entertainments. Ethnic differences in parenting behaviours are observable among single-race families. A specific parenting style could be varied by one's ethnicity (Darling, 2014; Bednar & Fisher, 2003). Smetana (2017, p. 19) throws more light on the possible reasons behind the dynamics of ethnicity on parenting:

- Authoritarian parenting is widespread in non-Western cultures and among lower socioeconomic status (SES) and ethnic/racial minority parents in the U.S. Moreover, these factors may converge, as immigrant and ethnic minority families often live in poor communities characterised by dangerous neighbourhoods, where authoritarian parenting may have protective effects.
- Culture is a relevant factor in the process of setting up family dynamics which affect parenting practices and parenting styles and child development. When parents are exposed to a dominant given culture with high frequency, they are affected by the norms and values of that culture. Consequently, those culturally affected norms and values could easily serve as the guidelines for parents to interact with their children. In this sense, “understanding the cultural context of the ethnic society can potentially help to predict differences parenting practices or styles that predominate in that

society and to understand why these differences occur” (Essays UK, 2018). Bornstein (2012) provides an empirical support for the influence of culture on parenting. He remarks,

- Culture helps to construct parents and parenting, and culture is maintained and transmitted by influencing parental cognitions that in turn are thought to shape parenting practices (Bornstein & Lansford, 2010; Harkness et al., 2007). Children’s experiences with their parents within a cultural context consequently scaffold them to become culturally competent members of their society. For example, European American and Puerto Rican mothers of toddlers believe in the differential value of individual autonomy versus connected interdependence, a contrast that in turn relates to mothers’ actual caregiving (Harwood, Schoelmerich, Schulze, & Gonzalez, 1999). Where European American mothers use suggestions (rather than commands) and other indirect means of structuring their children’s behaviour, Puerto Rican mothers use more direct means of structuring, such as commands, physical positioning and restraints, and direct attempts to recruit their children’s attention (pp. 212-213).

A family is a set of intimate social relationships that gradually shape a person’s personality. How you behave and what you become in life are very much dependent on your family life. Families play crucial roles in the lifelong development of people, let alone for children whose social interaction begins at first between family members. Families differ from one another in many ways including family structure and religion which also tend to greatly impact a family’s beliefs,

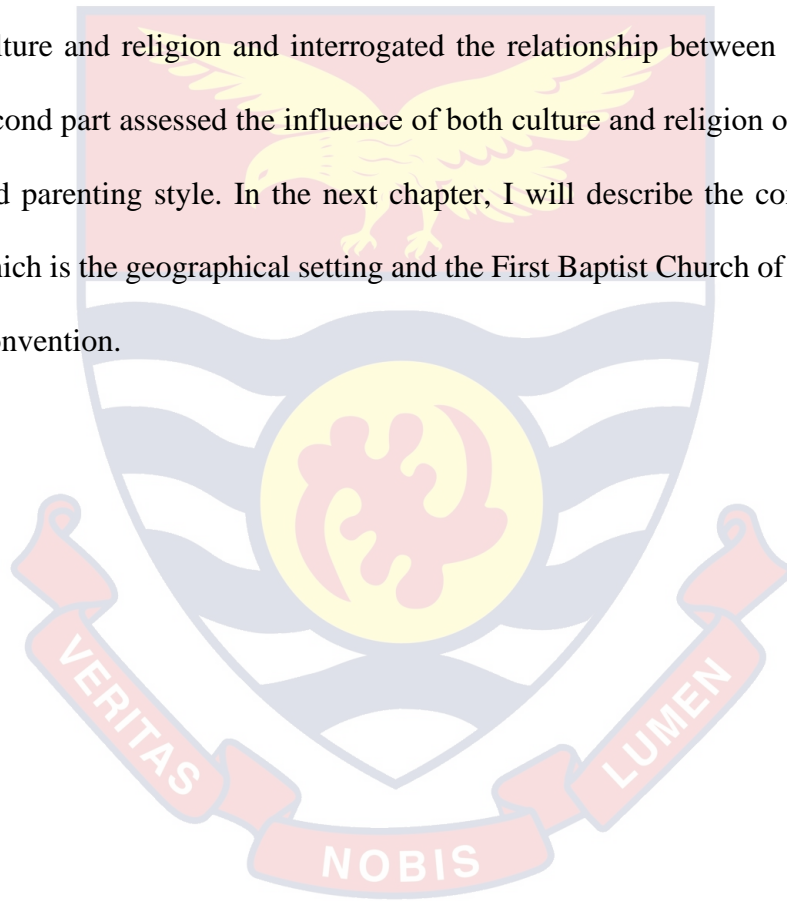
practices, and values. To a large extent, family values get affected by the type of family structure and social support within every ethnic group and the expectation of parents for their children's behaviours. More children live in a single-mother household compared to a single-father household. It appears that, in recent times, non-marital childbearing is increasing in frequency. Father-absence effects are complex and trends suggest that there is a negative impact on child development. Summers (2006) intimates that family structure could be classified as single-parent household, intact household, step-father house hold. Rodriguez (2005, p. 39) asserts structural variables such as partner status and number of children living in the home were more strongly associated with parenting behaviours of Puerto Ricans than for European American or African American parents. Rodriguez (20005) goes ahead to proffer that for "Puerto Rican mothers, raising larger families as a single-parent was associated with an increase in negative parenting strategies" (p. 39).

From the foregoing arguments, one can conclude that socio-cultural elements and religion contribute immensely to parenting practices and parenting styles. Amos (2003, p. 4) cites Cherry (2012) who summarises the points here in the following lines, "parenting styles differ due to certain factors. These factors include culture, personality, parental background, educational level, socio-economic status, family size and religion".

Chapter Summary

This chapter sought to expatiate the influence that culture and religion have on parenting attitude and parenting style. It has been explained that it became

necessary to point out how culture and religion influence parenting since it is a fundamental assumption that underlies the purpose of the current thesis which is evaluating the influence of the religious background of parents in the First Baptist Church of the Ghana Baptist Convention on both their parenting practices and the moral behaviours of their children. To effectively deal with the matter at hand, two main issues were discussed in the chapter. The first part explored the concepts of culture and religion and interrogated the relationship between the two while the second part assessed the influence of both culture and religion on parents' attitude and parenting style. In the next chapter, I will describe the context of the study which is the geographical setting and the First Baptist Church of the Ghana Baptist Convention.



CHAPTER THREE

BRIEF BACKGROUND OF TEMA AND THE BAPTIST CHURCH IN GHANA

Introduction

The previous chapter dealt with the cultural and religious influence of parenting practices and styles. This present chapter seeks to provide some background information on Tema and the Baptist Church in Ghana, the two which form the geographical as well as the religious setting of the study. I first consider the background information on Tema before doing same for the Baptist Church in Ghana.

Background of Tema

To provide a bit more comprehensive information on the background of Tema, I organise the discussions in this section to highlight the cultural and religious, geographical, social and economic settings of Tema, respectively. Particularly with respect to culture and religion, readers will find out that the discussions cannot be done outside the scope of the culture and religious practices of the entire Ghanaian society.

Gyekye's (1996 & 1998) publications on African cultural values provide some insights into what African, and specifically, Ghanaian values are. Gyekye relies on the artistic symbols, myths, folktales, maxims (or proverbs), religious beliefs and social practices of some various African communities or cultures to make postulations regarding the cultural values of Africans. African, and for that matter Ghanaian cultural values include, for instance, high regard for humanity,

communal values, moral values, and economic values among other ideals or standards which guide the patterns of behaviour (Gyekye, 1996 & 1998). Gyekye argues that the regard for human value to a large extent, underpins the other values. One will also observe that moral which is “a set of social rules and norms that have been established to guide the behaviour of people in a society” (Gyekye, 1998, p, 41) values form part of the cultural values.

Good moral values include hospitality, concern for others, faithfulness and kindness. On the other hand, bad morals values include selfishness, adultery, rape, incest, murder, backbiting and stealing. In essence, one will expect that, largely, the behavioural patterns of the inhabitants of Tema will be guided by the cultural principles itemised above. Thus, the culture of the people of Tema is seen in their way of life- inherited ideas, beliefs, values and knowledge. Since culture is dynamic, some practices of the people have undergone changes over the years. This is crucial, especially in the face of the forces of cultural change including globalisation, technology, media, and education.

The indigenes of Tema are Ga-Dangmes. However, due to the migrations and factors that drive them, several ethnic groups can be found here dominant among them is the Akan and Ewe. Others are the Mole Dagbani and the Guans. The cultural heterogeneity of Tema creates a unique opportunity to study the effects of ethnicity and cultural differences on parenting styles, attitudes, and practices. Religion has a growing influence on parenting, and there remains a need to understand the influence of religious values in order to inform parents on how religious beliefs can influence child-rearing practices (Petro et. al., 2017). The

religious composition of the Metropolis population is diverse since the inhabitants are of varied background. The prominent amongst them are Christians, Moslems and Traditionalists (Ghana Statistical Service, 2014). Religious values have been observed to have a stronger impact on parenting tendencies. Up till now, religion and parenting are under-researched. There is a need for a methodical examination of parental values and goals of parenting that acknowledges religious diversity and explores the impact that a distinctive religious context has on children growing up.

Neighbourhood shapes the lives of young people. Ethnographies describe everyday family life, parenting strategies, youth monitoring strategies, and conventional adolescent development. Neighbourhoods provide institutional and social resources for the families and adolescents living there. Communities become the major lifestyle contender and developmental niche for many young people (Chao, 1994). Children's cognitive, social, and emotional development could be affected by the beliefs and practices within the communities and ecological context could explain parenting. In this study, neighbourhood is theorized to influence parenting. Understanding the link between neighbourhood contexts and parenting practices is critical. To build on this assertion, questions related to the link between neighbourhood contexts and parenting was considered. There are primary constructs that represent the aspects of neighbourhood in explaining parenting and how the neighbourhood constructs are connected to parenting. Understanding the characteristics of neighbourhood could explain some link between neighbourhood contexts and parenting behaviour (Cuellar, 2015).

It is inseparable to differentiate the direct and indirect effect of neighbourhood on child development. As well, physical and social contexts affect parent's behaviours. Differences have been found in children behaviours in poverty-stricken neighbourhoods and other counterparts and they are related to structural factors such as quality of housing, access to adequate and affordable services. Almost a third (31.2%) of all dwelling units in the Metropolis is compound houses; 20.2% are separate houses and 25% are semi-detached houses. About 48.2% of the dwelling units in the Metropolis are owned by members of the household; 33.6 percent is owned by private individuals; 8.1 percent is owned by a relative who is not a member of the household and only 5.2 percent is owned by public or government. About 1.3 percent of the dwelling units is owned through mortgage schemes. Poverty erects practical barriers to parents, including poor housing and space due to financial considerations, and also personal barriers such as lack of self-esteem and low educational achievement, leading to low expectations and aspirations for parents and children (Katz et al., 2007). In Tema, single room constitutes the highest percentage (53.8%) of sleeping rooms occupied by households in housing units in the Metropolis. About 11.5 percent of households with 10 or more members occupy single rooms.

The Population and Housing Census (2010) estimate the population of Tema metropolis to be 292,773 representing 7.3 percent of Greater Accra Region's total population. Males and females constitute 47.8% and 52.2% respectively and the entire population lives in urban localities. A variety of beliefs and values exist about raising children from cultural and personal beliefs. The size and type of

community is also one important factor that influences childbearing attitude and behaviours. Differences in rural and urban population are conventional settings where cultural changes occur in community views about parenting (Marilyn, 1989).

The family as an institution suffers greatly from migration, because migration damaged intra-family relationships. Tema Metropolis has a migrant population of 166,506 majorities (75.3%) of whom were born from other Regions, while 20.5% are born elsewhere in the Greater Accra region. For migrants born in other regions mostly emanate from the Eastern region (23.1%), Volta region (22.6%) and Central (22.4%) (Ghana Statistical Service, 2014). Migration has the strongest negative effect on the family, children's under-control, juvenile delinquency, the inability of the parent remained at home to supervise children, alcohol, smoking, drugs, family breakdown, divorce etc (Pescaru, 2014).

Immigrant families are the cornerstones of the process of social integration and transmit culture including social mores and customs, language, and belief systems, from parental to filial generations. Migration fosters interconnected social relationships especially through marriages. Immigrant family forms are therefore less a reflection of cultural preferences tied to immigrants' ethnic origins. Rather they are products of the social milieu at their destinations and the exigencies of immigrant life.

Immigration is also associated with transformations in familial norms and the adoption of destination community family ideals. Children who exhibited violent misbehaviour are Eleven (11) times likely not to live with their father and 6 times as likely to have parents who were not married. This fact points out the

importance of father-absence in the family. The Tema Metropolis has a household population of 70,797 households with an average household size of 4.1 persons per household. Children are the largest proportion of household composition accounting for 34.1%; Spouses constitute 10.6% while other relatives constitute 11.2 percent. Nuclear (head, spouse(s), children) constitute 22.4% of total households followed by extended households' head's relative constituting 19.4% (Ghana Statistical Service, 2014). Untraceable fathers predict conduct problems compared to children in traceable father households (Summers, 2006).

This study considers various aspects of home literacy environments and the important associations between children's development of early language and literacy skills. Parents vary in the quality of literacy experiences provided to children and the impact that such experiences have on children's learning. High-quality home literacy experiences are conceived to include both the creation of an enriched home learning environment, with multiple opportunities to interact with books and text, and emotionally supportive interactions that facilitate children's involvement (Bingham, Jeon & Kwon, 2017). The Tema Metropolis has about 91.1% of the population 11 years and above is literate. But literate males are more (94.8). About 37.8% of the populations aged 12 years and older are married less than the 47.8 percent who have never married.

This working-class difference is important in this study because of parents' employment status and child outcomes. Family life links the parent's employment status to effects on the child sense of well-being. Father's employment is an important mediator between the mother's employment status and child outcomes.

When mothers are employed, fathers are more active in household tasks and child care. Employed and non-employed parents' effects on child outcome differ particularly as indices of cognitive and socio-emotional development of children (Miller, Cowan, Cowan, & Hetherington, 1993). The outlook of the employment topologies in Tema Metropolis shows married families constitutes 78.7%. Of the employed 31.5% are engaged as service and sales workers, 20.2% are in craft and related trade and 10.45 are in Elementary occupations. About 22.5% are engaged as managers, professionals, and technicians. The private informal sector is the largest employer in the Metropolis, employing 65.4 percent of the population followed by the private formal with 23.6 percent (Ghana Statistical Service, 2014). The implication for this shows the study that economic stress can cause parents to become less nurturing and more rejecting of their children. There is the indication that parenting practices of parents in different economic circumstances vary.

Brief History of Baptist Church in Ghana

Having provided some background information on Tema, I move on to do same for the Baptist Church in Ghana. In doing this, I rely on the accounts of Amo (1998). Again, in order to help readers better appreciate the discussions to be made in this section, I find it imperative to shortly trace the history to the early beginnings of the church in Europe and other parts of Africa.

Early Beginnings of Baptist Work in Europe, America and Africa

Amo intimates that the Baptist Church stemmed from the Anglican Reform which also resulted from a certain limitation of papal influence in England after

King Edward III and Parliament passed the statutes of provisors and praemunire in 1351 and 1353 respectively. Amo asserts that Henry VIII was a major functionary in England's move to revolt against papal control. A story to support the above assertion holds that Henry VIII desired to end an arranged marriage between himself and Catherine, the wife of his deceased elder brother so as to marry Anne Boleyn. The pope would not approve of Henry VIII's divorce to Catherine and, therefore, Henry VIII led the English Parliament to declare the Church of England independent of the Roman Catholic Church in 1534.

Under the Anglican Reform too, several groups emerged including the Separatists, out of which the Gainsborough and the Scrooby Manor groups also emerged. Thomas Helwys and John Murton, two of the Gainsborough group together with the minority established the 1st Baptist Church in England after their return to England in 1611-1612, by which time, persecution had gone down. Other Baptist Churches sprouted and extended to other jurisdictions. The Scrooby Manor group also found their ways in USA, and Roger Williams led the formation of the first Baptist Church on American soil in 1639. But the development of the Baptist Church in America did not come without controversies and, according to Amo (1998),

“The most bitter controversy of all, certainly that which left behind it the deepest scars and most permanent alienations, was that which arose over the question of slavery. The Baptist Churches in the North under the influence of William Lloyd Garrison (who issued his first number of the ‘Liberator’ on January 1, 1831) opposed the slave trade. They argued that a Christian man ought not to be

a holder of slaves. The Baptist Churches in the South did not agree with their counterparts in the North. Thus, in 1844, the Baptist denomination in America split into Northern Baptists and Southern Baptists” (p.22). After the division, the Southern Baptist Convention then established two boards: one for Foreign Missions located in Richmond, and one for Domestic Missions at Marion, Alabama.

But how did the Church find its root in Africa and Ghana subsequently. Amo outlines that the Foreign Mission Board in Richmond sent missionaries to Africa to begin the Baptist mission. Amo further identifies that the first missionary sent by the Foreign Missions in Richmond to Africa is Rev. Thomas Jefferson Bowen and he pioneered the Baptist missionary work in Nigeria. His work encountered some challenges in the face of sicknesses, loss of partners and, more significantly, inter-tribal wars. Eventually, he returns to America after the second attempt, having again lost his compatriots and taken ill. Other missionaries came after him and the situation as no different until the 20th century which marked a major turning point in the Baptist work in Nigeria. The ground was laid for some real work in 1897 when Rev. C. E. Smith convened a meeting of all native workers at Ogbomosho for prayer, Bible study, exhortation and counselling. Similar meetings followed culminating into the Annual Conference of Baptist Churches. In 1915, a constitution was approved and the body of churches was named Yoruba Baptist Association which changed again in 1919 to become Nigeria Baptist Convention. The growth of the Baptist Convention in Nigeria is very significant especially when considering the history of the Ghanaian Convention.

The Baptist Work in the Hands of Ghanaians

The earliest Christians Missionaries to Gold coast (now Ghana) were Roman Catholic Priest. They arrived at the coast around Elmina and Cape Coast in the 15th century. In 1752, Thomas Thompson, a British Anglican was sent by the Society for the propagation of the Gospel (S.P.G) to begin work at Cape Coast. The Basel Mission, a Presbyterian missionary society from Switzerland arrived in 1827 to Gold Coast (now Ghana). A Methodist missionary by name Thomas B. Freeman arrived in the Gold Coast (now Ghana) in 1838 to start Methodist work along the coast. He died in Ghana in 1890 (Boadi, 2008).

The root of the Ghana Baptist Convention can only be traced back from neighbouring country of Nigeria. The first known Baptist work in Ghana was started by Rev. Mark C. Hayford. He was a son of a Methodist Minister from Cape Coast. He worked as a Clerk in Laos, Nigeria where he became a Baptist. He later received the call into ministry of the gospel and was ordained in Nigeria around 1898. He returned to Cape Coast his hometown and established Baptist Church and Mission in the early part of the 20th Century. By 1904 his first Baptist Church building in Cape Coast was completed. According to his “Year Book Report” of March 1913, besides Cape Coast, his headquarters, he had Baptist churches in Accra, Elmina, Saltpond, Axim, Tarkwa, Obuasi and Kumasi. By 1926, he had extended the Baptist work to Attebubu in the Northern part of Ghana and Ivory Coast (now Cote D’voire). He also planted forty-five churches in the country about the same period (i.e. 1926) and had over 10,000 adherents. But the sad thing was that most of these churches began to die after his death in 1935.

The rich minerals and agriculture of Ghana attracted many people including Indians, Yorubas, etc. to come to Ghana to do business. The Yorubas in Ghana were called “Aratafo” (Afe-ra-ata, in Yoruba) meaning we want to buy pepper. This name Aratafo was later applied to the Yoruba Baptist churches in Ghana because the congregation was made up of only Yoruba’s (Amo, 2003). Most of these Yoruba’s who came to Ghana were Baptists in Nigeria, because Rev. Thomas Jefferson Bowen had introduced Baptist into Nigeria in 1850. Wherever these Yoruba traders (who were Baptists settled, they met on Sunday and Wednesdays in any court yard, rented garages, or buildings and worshipped (Amo, 2003). Two Yoruba Baptist men, Jacob Fami and Gabriel Oladele volunteered to visit these Yoruba Baptist churches to teach and counsel them. By 1920, there were several of Yoruba Baptist churches in Ghana in places like Sekondi, cape coast, Dunkwa-on-Offin, Kumasi, etc. Fami and Oladele were later ordained as Deacons in the First Baptist church, Kumasi (Amo, 2003).

First Baptist church, Kumasi started in 1927; Suhum Baptist church started in 1929. other Baptist groups started all over as a result of the need of baptism. Rev. Benjamin Laniyi, a Nigerian Baptist Pastor came to Gold Cast on the 2nd December, 1931 to Baptist these candidates numbering 188(Kumasi-91, Dunkwa-on-Offin-19, Obuasi-9, Suhum-28, Sekondi 41). Rev. Laniyi returned again in 1935 and baptized another group of converts numbering 171. In 1935, Gabriel Oladele and Jacob Fami with approval of Rev. Laniyi organised these Yoruba churches into Yoruba Baptist Association (Mallet, 2010). The first president of the association was Joseph Idowu Olla, Vice president Toyé Oguririnnu, secretary was Solomon

A. Adesina, and Treasure was Samuel Adeyemo. Seventeen delegates from eight churches attended this first meeting which formed the Yoruba Baptist Association. The objective of the Association was for fellowship and cooperation to establish more churches. On 17th December, 1935, Rev. J.A. Lafinihan of Igbajo-nigeria came to strengthen the churches and the Association by teaching and preaching (Mallet, 2010).

In 1939, Rev. J.A. Adediran of Ogbomosho, Nigeria came to assist the Association since they had no trained pastors. He gave leadership and guided the Association in their deliberations. During his stay, he helped baptized 960 believers into the body of Christ. Under his tenure Baptist primary schools were started at Kumasi, Sekondi and Suhum (Amo, 2003). The Yorubas were not able to reach the Ghanaian because of cultural, social, and language barriers. They held their worship services exclusively in Yoruba language. Hence the beginning of the local Baptist churches (Mallet, 2010).

The year 1947 was a turning point in the history of Baptist work in Gold Coast (now Ghana). On the 3rd of February, 1947, Rev. J.A Idowu and his family arrived in the country as field worker for the entire Yoruba Baptist Association. He visited the churches – teaching, preaching and encouraging them. On 9th February, 1947. Mrs. Idowu organised the first Baptist Women Missionary Union (W.M.U) in First Baptist Church, Kumasi (Amo, 2003). The Yoruba Baptist Association had on several occasions sent requests to both the Nigeria Baptist Convention and Nigeria Baptist mission to send pastors and missionaries to Ghana. This brought Homer R. Littleton and family to Ghana to help establish English which will be

attractive to the Ghanaian (Kojo, 2007).

Rev. Littleton upon his arrival, visited most of the churches and helped organised them into full status churches. He taught the believers Baptist doctrines and trained many laymen to become efficient leaders. On 2nd January, 1949, Tamale First Baptist church was also organised and Suhum First Baptist church held her organisation service on the 3rd December, 1950. Sekondi first Baptist church was the First to call a full-time pastor in 1949 named Rev. S. A. Oyedokun (Boadi, 2008). Amo (2003) stated that in 1948, the Littleton's went on furlough and they were relieved by Rev. Claxon and his family. The Claxons were missionaries with the Nigerian Baptist mission before they were sent to Ghana. Rev. Claxon helped Mr. N. E. Obeng (who was the headmaster of the Baptist Primary school in Kumasi). Mr. Obeng became a Baptist in Nigeria while doing his further studies. In 1949, Rev. Littleton and family came back to Ghana continue the work they have started. Rev. Morgan and family also came in 1949 to start Baptist work in the North (Amo, 2003).

In 1951, J.A Boadi who had been become a Christian through the Yoruba Baptist church met Rev. Littleton who had visited the Baptist church in Sefwi-Bekwai who helped him to enrol as student into the Nigeria Baptist Theological Seminary in Ogbomosho later in January 1953. Rev. Littleton and Rev. W. H. McGinnis were his main sponsors (Mallet, 2010). After the completion of his course, he became the first president of the Ghana Baptist convention from 1967 to 1969. And later served as convention general secretary from 1972-1973 and 1977 to 1986 (Osei-Wusu, 2007).

The History of Baptist in Tema – Greater Accra

In February 1966, after many months of preparation, the Ghana Baptist Convention (GBC) in cooperation with the Ghana Baptist Mission that is, the Southern Baptist Convention Missionaries based in Ghana sponsored a ‘New Life for You’ evangelistic crusade in all major cities, towns and villages within Ghana (Kwame,2018).

Under the direction of Missionaries Gerald and Mary Lou Calvin, Ms. Carol Stalcup and Rev. Bud Chase, the ‘New Life for You’ crusade was conducted in Tema. The evangelistic preaching services were delivered by Rev. Howard O. Jones of Monrovia, Liberia, with the music ministration under the direction of Homer and Blanch Phillips both from the USA. Over 300 souls gave their lives to Christ during that crusade period (Kwame, 2018).

Majority of these new converts ad no denominational preferences of their own and therefore requested that a bible class be started for them. The first bible class started at Akodzo Middle School, Tema in March 1966 and continued on subsequent Sunday afternoons under the leadership of missionaries Rev. Gerald Calvin, Rev. Bud Chase, and Ms. Carol Stalcup. In June 1966, the Bible Class was handed over to Rev. James Annis and his wife Mrs. Dottie Annis because Rev. Gerald Calvin and his team had to go back to the United States on furlough (Kwame, 2018). The class grew enormously because of their evangelistic activities and the members therefore resolved to secure a piece of land to build their Church in order to have regular fellowship. During the same period, upon the advice of the Architectural Department of the Baptist Sunday School Board and led by Rev.

Annis, a request for three-acre plot of land in a strategic plan of the municipality was submitted to Tema Development Corporation (TDC). After several weeks of waiting, a small part of land measuring 150ft x 250ft was offered. This was turned down by the Church and upon enquiry, the Tema Development Corporation conceded that they had never received a request for that size of land from a Church before and therefore it will be impossible to grant the request (Kwame, 2018).

The Church began to pray about this land. A Delegation from the Church went to meet the officials of TDC and spoke at length about the developmental plans of the Church. The plan was spread for a period of 20 years in phases of five years' intervals (i.e. 5year plan, 10-year plan, 15-year plan and 20-year plan). They were so impressed with the presentation that they ranted the three-acre request. The late Brother Sam Winful who was then working at TDC was very helpful in the acquisition of the land (Kwame, 2018). In June 1967, the fellowship experienced a set back because Rev. and Mrs. James Annis had to go back to the United States on furlough and there was no missionary or Ghanaian Pastor to carry on the Bible class in Tema. Mr. Robert Kinsley Tando, the only baptized member in the Bible class was therefore nominated to hold the fort. Seven others were later baptized in March 30, 1967. When Rev. and Mrs. Annis returned in June 1968, they requested to be stationed in Tema so that they could minister to the growing port city and also carry on the weekly Baptist our Radio programme and Television Ministry for the Ghana Baptist Mission. Rev. and Mrs. Annis found out that only few members were left in the Bible Class so he, Mr. Robert Tando and Mr. Antony Kwame Asare started visiting all the former members and it yielded positive result as most of them

returned to the fold (Kwame, 2018). As the 200 seating capacity Church building had not been completed by A. Lang, the contractor, and since there was the need to formally inaugurate the Church, the members were compelled to rent a house at Community 4, House Number 59/HOS/4 at the rate of USD 100 per month to start the Church. Ten percent (10%) of the cost of the building was paid by the Church members, while, ninety percent (90%) by the missionaries. The Church officially moved to the rented house in October 1968, and this marked the official birth of the First Baptist Church, Tema. The Church was then called Tema Baptist Bible Class (Kwame, 2018).

The typical weekly programmes were as follows:

1. Worship Service on Mornings, and
2. Bible Study and Teachings on Sunday and Wednesday evenings

The teaching session focused primarily on what it meant to be a Christian and the Baptist doctrine. These gifted young converts embarked on aggressive evangelistic services throughout Tema and this contributed to the growth of the Church. The Church weekly programmes were also promoted on the weekly Baptist Radio programmes and Television Ministry of the Ghana Baptist Mission. On March 30 1969, the Church was renamed Tema Baptist Church – English Speaking with Rev. Annis as the Pastor in Charge. The name TEMA BAPTIST CHURCH – ENGLISH SPEAKING was based on the fact that English was the medium of communication as that was the preferred language by the adults of the heterogeneous groups that made up the congregation (Kwame, 2018).

At a Church Council Meeting, during the 80s, the name was again changed to First Baptist, Tema to be consistent with other Baptist Churches worldwide. In the latter part of 1969, Rev. Dr. James Baron took over from Rev. Annis. He served till the end of 1971. He was instrumental in the completion of the multipurpose building (the small sanctuary). Rev. Annis came back to the Church on several occasions as a guest preacher. Rev. Dr. Baron and his wife Linda set up the first Church Choir. Among the members were Mr. and Mrs. Tuyee, Mr. Alphonse Abamey, Mrs Pearl Lartey (and she is still in the choir). The organist was Mrs. Baron and the conductor Rev. Baron. Sky blue blouse over long navy-blue skirt was the uniform for the ladies and similarly, sky blue shirt over black trousers was for the men. Later green 'joromey' was added to the uniform.

Kwame (2018) said the young men in the Church, led by Mr. Antony Asare, asked if they could be trained to be Sunday School Teachers so that they could teach the children in the local languages because some of them could not understand the English language, In April 1969, the first Sunday school classes in the local languages were started. During the same period in 1969, other young men requested to conduct Church services at the Tema Prisons. The Prison services started and continued on every Sunday afternoon. Brothers Albert Osei Afoduo and Robert Tando were the leaders of the prison service team (Kwame, 2018). The missionaries also worked hard to set up Churches at Atimpoku, Akosombo, New Ajene in the Eastern Region. In the 1980s First Baptist Church followed up on these Churches but gave up travelling to such places each Sundays due to lack of logistics.

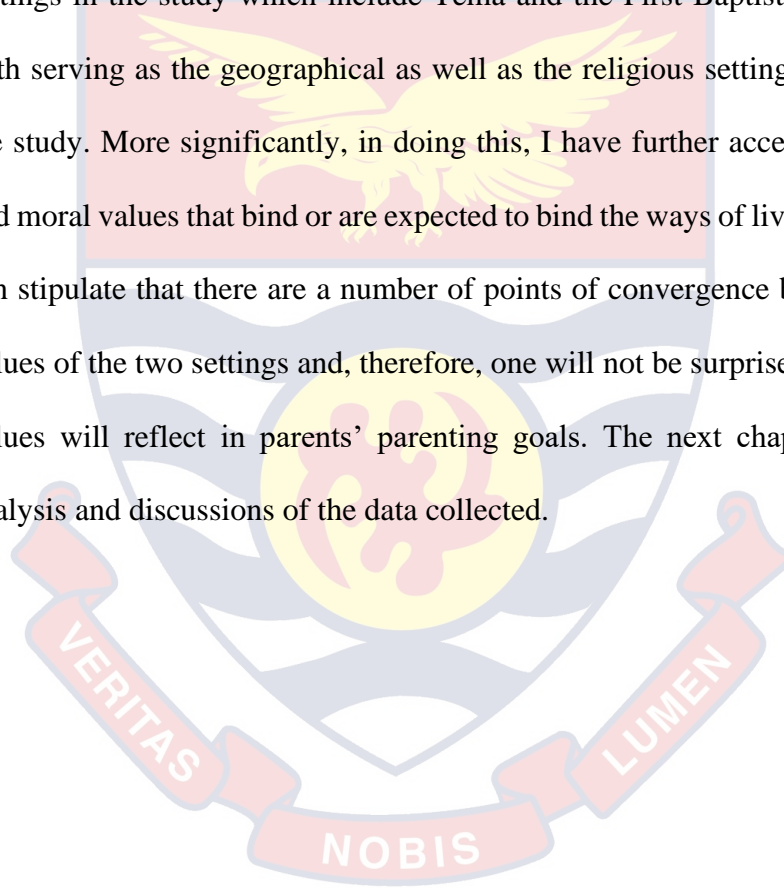
While discussing the history of the church, it is also important to highlight the beliefs and doctrines of the church, particularly those that underscore the moral values and standards of behaviour expected of members. To a large extent, it will be expected that children of parents who are members of the church will be socialised along such same standards of behaviour. The Ghana Baptist Convention has a document detailing the code of conducts expected of church leaders and members as well as the sanctions that will be applied. In that document, the church abhors a number of behaviours including the following:

1. Every Baptist is expected to live uprightly, holy and pure, wherever they find themselves to the glory of God. They should exhibit a high level of accountability, probity and transparency in the performance of their duties and in their dealings with others.
2. The under listed shall attract various degrees of sanctions if violated:
 - a. Homosexuality
 - b. Lesbianism
 - c. Incest
 - d. Adultery
 - e. Fornication
 - f. Fondling of all types if the person involved is not your recognised spouse
 - g. Rape and defilement
 - h. Distribution of pornographic materials, watching of pornographic materials including films, and consenting or showing indifference towards the use of pornographic materials.

Considering the above elements in the code of conducts for the church, one may suggest that strong members of the church will seek to emphasise the above virtues as part of their parenting goals.

Chapter Summary

The chapter sought to provide some background information on the two key settings in the study which include Tema and the First Baptist Church in Ghana both serving as the geographical as well as the religious settings, respectively, of the study. More significantly, in doing this, I have further accentuated the norms and moral values that bind or are expected to bind the ways of living of people. One can stipulate that there are a number of points of convergence between the moral values of the two settings and, therefore, one will not be surprised that these moral values will reflect in parents' parenting goals. The next chapter considers the analysis and discussions of the data collected.



CHAPTER FOUR

ANALYSIS AND DISCUSSION

Introduction

In the previous chapter, I sought to provide some background information on Tema and the First Baptist Church in Ghana and included the geographical and the religious settings respectively. The current chapter, however, seeks to present and interpret the results of the analysis of the data in order to answer the research questions set to guide the study. The chapter is divided into five main parts. The first part throws light on the preliminary chapters of this thesis to help put the discussions into proper perspective. The other three parts that follow – the second to fourth parts – address each of the three research questions that have been set to guide the study. The last part then concludes the discussions in the chapter and makes a projection into the following chapter.

Preliminaries of the Study

The knowledge that this study set out to unravel is how the religious background of parents in the First Baptist Church of the Ghana Baptist Convention affects parental practices and the moral development of their children. The study is premised on the argument that moral behaviour is necessary for the success of an individual which is why many consider moral behaviour of children as another critical and important aspect of the children's development (Weiss, & Schwarz 1996). In other words, I argued that the moral behaviour of children has always been a major concern of the society due to the repercussions that immoral attitudes of citizens can have for the development of any country.

Consequently, it was stressed that, in any given society, it is usually expected that children who will become the future of that society are brought up in a manner that enhances the development or sharpening of their moral values. But, in the event that, like experienced in many societies today, the behaviours of many adolescents become the source of concern or worry for people, questions are asked, and quite legitimately, as to whether society is failing on its prime socialisation duty or not? Although a number of studies have been conducted on the subject of parenting across the globe, as I have shown, most of such studies have been confined to the academic disciplines of Psychology and Sociology (Abidin, 1992; Bibi, Chaudhry, Awan & Tariq, 2013; Bray & Dawes, 2016; Brown & Iyengar, 2008; Bully, Jaureguizar, Bernaras & Redondo, 2019; Hirata & Kamakura, 2018; Lee, Zhou, Eisenberg, & Wang, 2012; Mensah & Kuranchie, 2013), leaving a huge gap for the discipline of Religion (Vermeer, 2011; Petro et al., 2017), particularly in Africa and Ghana.

Three main questions which are based on the objectives were set for the study. The study is interested in three main variables which are the religious background of parents, parenting practices, and the moral development of children. Essentially, the study seeks to find out what the selected parents' parenting practices are; whether or not the religious background of parents has any influence on their parenting practices; and whether or not children's moral upbringing has been or is being affected by such parenting practices. The objective above has been translated in the research questions, and they include the following:

1. What parenting practices are adopted by parents in the First Baptist Church, Tema of the Ghana Baptist Convention in shaping the moral behaviours of their children?
2. How does the religious background of parents in the First Baptist Church, Tema of the Ghana Baptist Convention influence their parenting practices?
3. How does the religious background of parents in the First Baptist Church, Tema of the Ghana Baptist Convention affect the moral behaviour of their children?

In order to put the research work into proper perspective, relevant literature was consulted to discuss pertinent issues under conceptual, theoretical reviews. Thus, while issues such as parenting and parenting practices and moral behaviour were discussed under conceptual review, theories on parenting styles which include permissive parenting style, authoritative, authoritarian and Sclafoni's parenting style were also given some elaborations under theoretical review.

The qualitative interpretive research design which Nkwi, Nyamongo and Ryan (2001) postulate as presenting textual descriptions of how people experience a given research issue with information about the "human" side of an issue, emphasising uniqueness of individual experiences designs this study. The target population is the parents and children of the First Baptist Church of Ghana. The convenience sampling technique was used to select a sample size of 9 persons who include three (3) representatives each from men's fellowship, women's fellowship and children school teachers. Data was collected via interviews and has been subjected to content analysis and issues themed for discussion and interpretation.

In what follows, I engage in the analysis of the data to answer the research questions. I must point out that the responses of participants are quoted when necessary to support observations made and discussions. Also, in order to avoid referring to respondents via their names for purposes of anonymity, I refer to respondents by category names and numbers: parent respondents are named Parent Respondent 1, 2, 3 etc and children respondents are also named Child Respondent with numerals distinguishing each.

Parenting Practices Adopted by Parents in the First Baptist Church, Tema of the Ghana Baptist Convention in shaping the Moral Behaviours of their Children

The first research question seeks to ascertain what parenting practices are adopted by parents in the First Baptist Church in shaping the moral behaviours of their children. This question is essential to understand a number of things that happen in the homes of people, especially with regards to child upbringing. It is important to highlight that this question focuses on parenting practices rather than parenting styles of parents. As has already been established under the literature review, parenting practices virtually differ from parenting styles and the corresponding theorisations thereof. In this study, therefore, I adopt the explanations of both Calders et al. (2019) and Bernstein (2006, cited in Owusu-Gyan, 2015) to define parenting practices as the specific behaviours that are used by parents with the particular aim to socialise their children so as to assist them (children) to become well-adjusted adults, including, among other things, rules of traffic, fine gardening, reward and punishment and concerted cultivation. A number of questions that cover parents' parenting goals, their parenting practices, and how

they deal with child problems at homes were, therefore, asked. While some similarities were realised in the responses, there were some points of divergence too. For example, when respondents were asked what their parenting goals were, many wanted their children to grow in the knowledge and fear of the Lord. Below are a few responses that reflect the above sentiments:

It is to train up my children and other children the Lord will bless me with. Is to raise them in the fear of the Lord and the second one is making sure they fulfil the God-given purpose on earth and what God blessed them with. (Parent Respondent 6, 2019, personal communication)

I would like to see my kids grow up in the wisdom and knowledge like Jesus and I would like to bring my children according to the word of God and not only society but more will be based on the bible and about people's life, how people behave and misbehaved that their lives were not good (Parent Respondent 4, 2019, personal communication).

The goals and expectations, as far as parenting in my home is concerned is that they grow and become firm in the Lord. They must know the word of God. We teach them the word of God, we practice it and as they grow along, they grow with it. As the Bible says, we should teach them, the children, the way they should go, so when they grow, they will not depart from it. That's the goal in my house, as far as parenting is concerned. We want to make sure that they grow to become better adults in the future, adults who will lift the flag of Jesus Christ very high (Parent Respondent 1, 2019, personal communication).

Religious sentiments underline each of the responses parents gave as parenting goals and expectations. The parents aimed that following their parenting practices, their children will grow in the fear of the Lord, in the wisdom and knowledge, or grow to become firm in the Lord. These core objectives are religions: it shows how the essence of parenting is very well linked to the religious beliefs of the parents.

A few respondents added to the religious goals in their statement of attributes they aimed at inculcating in their children. These parents required certain virtues to be acquired by their children and such defined their objective. Others considered the main objective the ability of the children to be independent as a core value they hoped to inculcate.

Ooh ok, I, as a parent, has set of six main criteria as a goal for my children and they are responsibility, honesty, courage, truthfulness, confidence and being faithful (Parent Respondent 3, 2019, personal communication).

As a parent, my objective and expectation are to help my children sail through the difficulties of adolescent, child abuse and adulthood. Once they get to this stage, I know objectives are met and my objectives are that they will make it and be successful in life with the fear of the Lord (Parent Respondent 7, 2019, personal communication).

You know I expect my children to better off in future. That are all I can say. I want them to be more than me. They shouldn't just be as I am. They should be more than me. (Parent Respondent 8, 2019, personal communication).

Parents like those in respondent 4 will consider puts at the centre virtues like honesty, courage, truthfulness as central to the development goals they formulate in the training of their children. These virtues are generic and sometimes hard to characterise as being formulated from religious lenses. In respondent 5, the desire is for the individual to be independent in life; to be able to prevail over huddles of life. For them, once the child has been trained to sail through the difficulties of adolescent, child abuse and adulthood and once they are trained to do so, it is obvious that they will succeed in real life. The final excerpt shows that parents' parenting goals are driven by the need for their wards to be 'better', even than themselves.

Perusing these other responses, one can even assert that, apart from response 8, the others are not entirely different from those expressed earlier which had religious connotations. To explain this further, one can assert that the six main criteria listed by the third respondent are virtues admonished for persons who want to follow the steps of Jesus Christ, as desired by parents whose responses have been presented earlier. Indeed, Respondent 3 goes on to add that "as I watch my children, I make sure they demonstrate all these disciplines and moral virtues as the Lord has stated it should come to pass in the life of their children". Clearly, therefore, religious beliefs can be said to mainly underpin the goals and expectations that parents had for their children's upbringing. The point made above only goes to confirm notions of how religious Africans are (Mbiti, 1990).

Children's Awareness of Parenting Practices

The analysis proceeds to investigate children's awareness of the parenting practices adopted by parents. It appears that children were not aware of the parenting goals of their parents. Parents do not communicate these goals and expectations to their children. All participants in the children category responded in the negative when asked whether their parents ever explained to them what parenting goals, they, the parents, had for them, the children.

Well basically, I was born into a Christian home alright but as I was growing up, I did not see any kind of Christian oriented doctrine, strategy or goals that our parents used to bring up. I grew up with my mum and, due to the pressure at home what she was going through, initially she never introduced us to the bible, church. She was hassling here and there, ensuring she gets something to feed us to live on. So when it comes to that, I'd not really experienced that much, just on the normal cultural practices when the child does something you have to shout and rebuke him and punish the child in a way that he has to know that what he did was wrong and suppose not to be done that way. That's all. (Child Respondent 1, 2019, personal communication).

Not really. They never sat us down to explain to us but from my own observation, I have realised that they actually want us to get to a certain place in life, not from the religious point of view because I come from a home where my mum is a Christian and my dad is a Muslim (Child Respondent 2, 2019, personal communication).

The children did not know the parenting goals used in their training. It could be that parents are generally reluctant in communicating their parenting goals to their children for a number of reasons even though the children through reflections can tell what goals their parents used if they were clearly guided by a goal. Child Respondent 1 indicated that he could not identify any goal as his mother who was a single parent was too focused on working hard to sustain the family. Child Respondent 2, however, noticed that certain goals which he could not very well articulate guided the parenting process of the mother, he knew for sure that it was not dictated by religious views.

It appears that parents do not find it a necessity to communicate their parenting goals and expectations to their children, creating a certain gap in communication between parents and their children. Such a gap may be as a result of parents' diverted attention on other things including spending time to create worth to serve the needs of children rather than spending quality private time with children. Such conclusion can be gleaned from the comments of the first child respondent. Moreover, such communication gap, too, tend to leave child-upbringing to chance as children are left on their own to figure out what their parents may really be demanding of them. This (the assertion just made above) is confirmed in the situation of the second child respondent, who, out of his or her own observation, realised that the parents meant good for them. The implication of such situations is that children may see forms of punishments and rebuke or use corrective measures adopted by parents as acts of wickedness and even oppose them, only for such children to grow and realise the logic behind parents' actions,

as in:

When I was growing up, I used to follow friends and choose what to do when there is something to be done. So, if I go and play ball, my dad punished me for that. So later, I realised I was wrong because when I was young, I thought he did not like me but later, I realised it was worth it (Child Respondent 3, 2019, personal communication).

Again, respondents were asked about what corrective measures were taken to ensure discipline is maintained at home, and parents reported using a variety of strategies which involve corporal punishment; verbal and non-verbal communication including insults and shouts; adult conversation or dialoguing, denial of child's preferences and preferential treatment of child's siblings at home, and setting of rules at home accompanied with appropriate application of sanctions. In order to ascertain the validity of respondents' responses to the question being dealt with in this paragraph, respondents were asked to narrate an incidence of insubordination or misbehaviour they suffered from their wards and how they dealt with such. It suffices to say that the variety of strategies already mentioned above were re-echoed.

Nonetheless, I must be quick to state that, after analysing the data, it became clear that each parent interviewed had their preferences regarding which strategy to adopt at home, as none of the respondents indicated that they use all of these measures stated above. It was also found that most parents prefer measures that do not involve physical pain to children (beating), usually dialoguing with children, shouting at children, and denying children their preferences. The response below

attests to the above proposition:

No, it is not necessary to use physical punishment because sometime the way I will talk or the way I will even behave towards that particular child is different and the child will realise that daddy is not happy today because of this (what the child did). Sometimes your looks show or tells the child that what I have done is not good that is why daddy has given me that type of look. So for instance today, when they saw or they see you are happy, they will say “Ooh you are happy and I will ask how they get to know that, and they will say we can see you are smiling so you are happy” and I will say, “Yes because you are doing well. So, the day you will do otherwise, you will see that my face will change”. So, it is not all the time that you take the physical punishment. Sometime through our appearance will tell the child that what you have done, I’m no happy. So, these are some of the things we can do. We can correct them according to the bible. Because the word of God says we must correct the foolishness of the child using cane, it’s not all about the cane but sometime just the looks will communicate to the child so I have to change (Parent Respondent 4, 2019, personal communication).

But it may be the case that the attitude portrayed by parents is not as a result of the fact that corporal punishment is entirely frowned upon in the home settings. Rather such attitudes may have stemmed from the fact that the respondents in question have their children in their youthful stages and, therefore, find them old enough to reason when the said children’s intelligence is appealed to via adult

conversations. In fact, even in the case of respondents who confirmed using corporal punishments at home, they did disclose also that such corrective measures were usually adopted in certain contexts or under certain circumstances. Below are some expressions of respondents to that effect:

I do not compromise on child misbehaviour at all, wherever is necessary to discipline I do that and because of my religious background and what I know in scripture, I do not spare the rod. It means I have to use the rod and I'm also mindful because the usage of the rod is not sustainable. So, as they grow into adulthood, the strategy changes. So, let me say from 4-5 to adolescent, I will use the rod and I'm also mindful that whiles they get to adolescent through to adulthood, I need to change the strategy. So now, I speak with them to try and understand that what they have done is wrong. So, I discipline them with words and the guidance of scripture (Parent Respondent 7, 2019, personal communication).

With this particular question, I see it in two ways. The first one approach towards child discipline and the second one is the method I can adopt to deal with unacceptable behaviour. With my approach, I take it from two angles, cause and effect. When he does something before, I begin to beat him for whatever reason, I try to point out the reason why I'm beating him. For instance, if he requests for water, he is a child who always wants to explore so he will drink some of the water and sometimes, he will not even swallow the one in his mouth. By the time he realised, he has poured it in the couch. So, when I come to see that I point it out why I'm beating him.

When you are given water, you have to swallow. Don't pour it on the couch. It is for sitting. Don't pour it out. So next time, he does that he begins to run to clean and because he is a child, he goes back to it. So, when I realised that the beating is getting too much, I have to point out to him the cause and effect (Parent Respondent 6, 2019, personal communication).

While Parent Respondent 7 talks about age appropriateness to the use of corporal punishment, Parent Respondent 6 talks about a blend of both corporal punishment and dialogue.

However, when asked which of the approaches used in maintaining child discipline do parents find more effective, the responses were far from corporal punishment. One realises then that parents in the First Baptist Church who, to a large extent, can be referred to as modern parents generally follow current thinking that stands against corporal punishment as means of child discipline. It is, therefore, not surprising that Ghana Education Service has sent out a strong directive against the use of the cane in schools. As per the data analysed, parents overwhelmingly agreed that denial of child's preferences and preferential treatment of child's siblings at home and adult conversation or dialoguing are more effective corrective measures in dealing with their children. Some of the responses that confirm the point made above include;

The withdrawal of their gift is very much effective to me (Parent Respondent 8, 2019, personal communication).

Sometimes, when I'm going out, I can leave the one that misbehave and the one that behaved. So, at a point, one of them will no feel comfortable

and will say that I will not do it again due to that. So sometimes, it's good to isolate the child and let him know his wrongs so he will not do it again. This will make the child change (Parent Respondent 4, 2019, personal communication).

I think in my area, the one thing is to deny them pleasures and give when they change (Parent Respondent, 5, 2019, personal communication).

Okay, I believe as a parent, always being on the child, being around the child, exposing the child to the risk, letting the child know the consequences of his actions is something I always ensure in the child to be able to help him in decision making. So, my presence is very key and also reminding him constantly of the standards that are set (Parent Respondent, 3, 2019, personal communication).

Indeed, the children who participated in the study also mentioned the same parenting practices itemised above by parents, except denial. In addition, children participants also affirmed their dislike for corporal punishment as a corrective measure, virtually emphasising its ineffectiveness in the upbringing of children. Child Respondent 4 (2019, personal communication) minced no words in stating, "Punishment is something not friendly so I react negatively". Child Respondent 2 shared similar sentiments, stressing that "as a child and as human as we are, corrections become sometimes difficult, especially when the method like caning becomes very offensive. Growing up as a child, I hated caning but it was common to my mum, so I always reacted negatively to it" (2019, personal communication). As to the method children found effective, although they agreed with parents'

submission regarding corporal punishment and adult conversation, they did not mention denial of preferences or preferential treatment of siblings.

Such a gap calls for some attention. I postulate that it is either that the respondents in the child category have forgotten about that strategy or they rather considered such denials as acts of sheer wickedness on the part of parents than being disciplinary actions. In essence, the children took advice as being the more effective disciplinary approach than they were for the other measures highlighted already, and this is affirmed in Child Respondent 3's response as in, "Later, when they stopped using the cane, I saw my wrongs but during the caning I can do anything and not pay attention to their advice" (2019, personal communication).

To conclude this section, the responses of participants have been discussed and presented to answer the first research question which is "what parenting practices are adopted by parents in the First Baptist Church of the Ghana Baptist Convention in shaping the moral behaviours of their children?" Questions that include parents' parenting goals, parenting practices, and how they dealt with child problems at homes were posed to respondents. It was revealed that parents parenting goals involve the desire for children to grow in the knowledge and fear of the Lord and possess certain attributes which include honesty, truthfulness, faithfulness and other virtues. Owing to these responses, it was intimated that parenting goals of parents in the First Baptist Church in Tema are, more or less, influenced by their religious backgrounds. But a communication gap between parents and children was found to exist as children claimed that they have not been informed by parents as to what parenting goals parents had for them.

On the question of what corrective measures were taken to ensure the moral upbringing of children at home, parents reported using a variety of strategies which involve corporal punishment; verbal and non-verbal communication including insults and shouts; adult conversation or dialoguing, denial of child's preferences and preferential treatment of child's siblings at home, and setting of rules at home accompanied with appropriate application of sanctions. Yet, the responses of both parents and children suggest corporal punishment is less effective as means of child discipline as compared with denial of preferences or preferential treatment of siblings and adult conversations or dialoguing. Where adult conversations and denial of preferences are components of authoritative style of parenting (Querido, Warner and Eyberg, 2002), then the findings of the present study corroborate largely with the findings of Bornstein and Bornstein (2014), Querido, Warner and Eyberg (2002) and Sahithya, Manohari and Vijaya (2019) concerning the effective of the authoritative parenting style on child outcome. Thus, one can conclude that authoritative parenting style is highly effective as compared to authoritarian and permissive and neglectful or uninvolved parenting styles in the African context also, just as has been found in Western and Indian cultures (by Sahithya, Manohari & Vijaya, 2019).

Moreover, analysis of the data further revealed parenting practices of single parents and how gender influences parenting style. Per my experiences as a Ghanaian, fathers who were predominantly males were associated with caning while mother were associated with offering advice to children. Thus, when a child engages in a wrong doing, he or she was reported to their father who casts the figure

of discipline to punish the child, usually via corporal punishment, making children prone to loving their mothers more than the fathers. But the data shows that circumstances are changing, particularly in the face of single parenting which appears to be on the rise. In the data, single mothers confessed to the use of corporal punishment while single fathers also confessed adopting strategies that involves denial and dialogue. It can be said that the case of single parenting forces parents in such situations to play double roles as mother and fathers at the same time. Likewise, in homes of both parents, parents' character traits can make a mother who is hot-tempered to adopt corporal punishment and vice-versa.

Influence of the Religious Backgrounds of Parents of the First Baptist Church of the Ghana Baptist Convention on their Parenting Practices

Having uncovered the parenting practices of parents in the First Baptist Church of the Ghana Baptist Convention, I now move to analyse the influence that the religious background of parents have on their practices as parents. Indeed, even under the previous section, the influence of religious backgrounds of parents on their parenting practices was seen in the responses of the parents. Most parents emphasised the desire for their children to grow in the fear of the Lord while others mentioned virtues which, as has been explained above, can still relate to what it means for one to fear God. In fact, such values are well entrenched in the code of conduct of the Ghana Baptist Convention which has been examined in the chapter two of this thesis. The code emphasises, among other things, that

“Every Baptist is expected to live uprightly, holy and pure, wherever they find themselves to the glory of God. They should exhibit a high

level of accountability, probity and transparency in the performance of their duties and in dealings with others’”

Thus, one can conclude that the parenting practices of parents in the First Baptist Church are being influenced by their religious backgrounds.

The conclusion just reached gains more grounds in the responses of parents concerning how religion has influenced their parenting practices. Respondents indicated a number of ways in which their religious background has influenced their parenting. First, some parents deliberately engage in a number of daily religious activities at home with their children, and this is realised in respondents’ account of how their day begins and ends. Parent Respondents 6 and 1 (2019, personal communications), for example, has this narrative to present:

I have come to realise that there is no way I could have made it without God so before we go out, I pray with him and share the word of God which should be the way of life. And I believe in the anointing oil. The oil is the blood of Jesus so I use it to touch his forehead. Even if I have to leave home before him, I make sure I do that before and when he returns, I pray over him and declare over him against any contact he had during the day because I was not present. I have come to believe that because they are kids, they can hardly recall so my confidence and faith is in Christ and even if am not there Christ knows and as long as I pray over him, God hears accordingly. And because I have been doing this with him, even if at times I don’t call for prayers, he comes to me and sings his favourite song and even calls his father to join hands and pray

and then we go.

It has been good because with the Christian background they know that my father is such a person and these are rules they need to go-by and we all know how children of God we have the Bible as our guardian because we study the word of God with them, pray with them. They know what is correct and what is wrong and because we go to church with them and all hear the same word of God, it has built them. And we give them assignment in the home to do as children so they will not go out and be found wanting and that has helped so much in bringing them up.

For other parents too, parenting is affected in different ways where parents believe that, having themselves transformed by their religious background, they are able to instil certain Christian values in their children. Not only that, parents themselves become role models of the kind of Christ-like behaviours they expect their children to imitate. Thus, there is a certain indirect dimension that parents allude to in terms of how their religious background influences their parenting practices. The following voices summarise a few of the views of parents who serve as models in the parenting practices.

I as a Christian, I have a lot of transformation in terms of my moral standards and I believe that because of the background, it has also helped me in instilling a lot of moral disciplines in my children. So, it has actually been a support. Having the moral background as a believer or as a Christian with the moral standards Christ has taught us in the

scriptures, I believe that I am applying it and seeing the result or the impact on my life. Impacting it also in my children, I have seen a lot of improvements (Parent Respondent 3, 2019, personal communication).

That has been my guide to live according to the instructions of the Bible and make sure they also practice and they need to follow me as I follow Christ. Yes, they look at me and do same and that has impact. So, I make them carry them along and they know that it is something that my father practices. So, it's not new (Parent Respondent 5, 2019, personal communication).

Furthermore, respondents were asked to explain how their religious backgrounds influenced their approach to dealing with the said unruly behaviour exhibited by their children, and the responses usually sought to justify why the said behaviours were wrong. For example, Parent Respondent 7 says,

It's like flouting the instructions of your parents which amounts to dishonour in Ephesians 6:1-3 so the issue is disobedience. Once you disobey my instructions and decide to go your independent way, I see it to be disobedience whether it is partially or fully obeyed (2019, personal communication).

Parent Respondent 2 was, however, an exception, as she provided some details about how the misbehaviour was dealt with, as in:

Because I know Christ, when the situation became alarming, I knew I had to go to God in prayer for wisdom and direction and how I can handle the situation so it will not escalate because once the person has formed a certain

behaviour in adulthood, if you are not able to apply the tactical role, before you realise, it will be out of hand because he is being ruled by two forces: pleasures of the world and Christian aspect. So, if you don't handle it well, handling it well is to pray for them and to caution them over those things. So, when you pray, you tell God about the situation for him to give wisdom. You don't relax to make sure you find an appropriate time when the person is calmed and can be talked to one on one on certain things in Christ and what possible results may stem from the behaviour being put up (2019, personal communication).

However, the responses of participants in the children category seem not to be consistent with the views espoused by parents. Apart from one participant who revealed how their parents reformed their parenting practices when they became Christians (that is, abandoning caning to adopting other methods), the other participants were not sure of how their upbringing was affected by the religious background of parents. At least, that such participants came from families with certain complexities is also true, and one is likely to blame such complexities as cause. The families with complexities being talked about involve single parenthood and parents of difference religious disciplines (where the mother is a Christian and the father is a Muslim). One respondent from the later family type lamented as follows:

My mum was religious but becomes off in terms of going to church but my dad is not like that and because both are from two religious' fraternities, sometimes I have to move to the mosque on Fridays and

then go church on Sundays. I became a little confused so I stopped both for two years until I came to Accra to live with my brother and start church again (Child Respondent 2, 2019, personal communication).

With regards to the family of single parenting, it appears child independency in most matters usually becomes the norm, particularly in situations where the single parent involved does not ascribe to any religious faith. The lamentation of the Child Respondent 1 (2019, personal communication) clearly reflects the position just espoused above:

I don't see any influence because all the time I was with my mum, she was not going to church till she got sick and grace brought her back to life and even then, we were still living the normal life until I start to learn things my way. So, I believe that when it comes to certain religious rule and applying the principles of the Bible to life is as a result of me going to church, trying to read the Bible and understand my way and how it wants us to live. But my parents sitting me down and giving me a little advice from their religious exposure, it has never happened.

Even in instances where the single parent involved ascribes to a religious faith as it is the case with Parent Respondent 2, the upbringing of children can be difficult as recounted below:

To my experience, I will say when you are from a broken home, instances like this will come when the child will say I am going to see my mother and worldly presence will come in and if you are not

careful, they will not go to the mother. They will go and sleep with friends. That is the example I gave you about (a name referring to his daughter) not staying home (2019, personal communication).

To conclude this section, I sought to assess the influence of parents' religious background on their parenting practices. Thus, how parents' parenting goals and expectations as well as their parenting practices are influenced by their religious backgrounds has been explored in this section. It has been revealed that parenting goals and expectations are influenced by the religious background of parents and this is made clear in the contributions of respondents. With regards to how parenting practices have been influenced, respondents indicated a number of ways which can be summed up under direct and indirect means. While the direct includes parents engaging in religious activities at home on a daily basis with their children; the indirect includes parents' attitude of instilling discipline as models who have been by observing the Christ-like behaviours.

This finding agrees with the findings of Petro et al. (2017) that religion does influence parenting but contradicts the findings of Vermeer (2001, p. 69) who concludes that "religion is not an important factor when it comes to the way parents raise their children". Vermeer's finding differs perhaps because of the setting; he conducted his study in the Netherlands, a region where religion arguably does not play a critical role. Secondly, his research objectives are also different from those of the current thesis: Vermeer sought to assess the effect of parent's religiosity on the preference for conformity and autonomy as parenting goals and on the adoption of an authoritative parenting style.

However, the responses of participants in the children category seem to contradict the views of parents on the matter. The data reveals that, apart from one participant who revealed how their parents reformed their parenting practices when they became Christians, the other participants were not sure how their upbringing was affected by the religious background of parents. But the data also reveals that most of such participants who reported little or no influence of their parents' religious background in their upbringing came from families with certain complexities which involve single parenthood and parents of different religious backgrounds. Considering the data, one may conclude that participants in the child category may not be entirely wrong, particularly, owing to the fact that parents often use indirect means to the way their parenting practices are influenced by their religious perspectives than the direct means.

In essence, the children are not entirely wrong to hold such conceptions that their parent's religiosity does not affect their upbringing directly. Perhaps, parents consider it just enough to introduce children to their religion by, for example, enforcing church going and consequently, expect children's behaviour to be influenced by that. This may have been communicated by Parent Respondent 8 (2019, personal communication):

With the religion, because they understand it, they know that if I don't do this, I'm going against my religion. So, the children themselves know that if I don't do this, mummy herself will not give me what she is supposed to give me and my religion does not also support that. It means when I don't abide by my religion and God would not like me too.

That notwithstanding, one cannot also ignore the contribution that a factor such as parents of divergent religious views can have on the findings being discussed.

Effects of the Religious Background of Parents in the First Baptist Church of the Ghana Baptist Convention on the Moral Behaviour of their Children

The purpose of this study is to evaluate how the religious background of parents in the First Baptist Church of the Ghana Baptist Convention affects parental practices and the moral development of their children. Responses to the questions that help to deal with how the religious background of parents affects their parenting practices have been presented and discussed above. What is left is how the religious background of parents in the First Baptist Church affects the moral development of their children, which becomes the subject of discussion in this section. Analysing the data, one gets a strong sense of the huge importance that parents place on morality, and this is also made evident in the parents' responses. For example, parents identified that moral values are a priority for them, in terms of their parenting goals and expectations, and the following respondents established such point:

It is [talking about morality] supposed to be first and foremost. It is supposed to begin from our homes, and in the homes, we are able to let them know what they must do and what they ought not to do. That becomes a priority (Parent Respondent 1, 2019, personal communication).

Morality is key. So, you should be honest, no matter what, even when

you have to tell the truth to suffer for it. It is much better because that is what I have to believe in as a believer because we are not looking for human applause and acceptance. And if what you saying is the truth, nothing but the truth, that will even help you out in times of trouble. It is better for you to suffer for it than to be punished by God. So, honesty is very key (Parent Respondent 6, 2019, personal communication).

When asked a similar question, respondents in the children category were somehow of the same view. One of them stressed not just how important moral virtues were emphasised in their home, she also confessed to how their mother exemplified such to become a role model in that regard. In the words of Child Respondent 1 (2019, personal communication).

My mum is very plain. She speaks the truth at all times and she does not entertain the contrary at all and it is an attribute we took from her and it has been part of us till date. So, when we talk about the place of morality, there are certain virtues we took from her that has helped me to the next level.

However, differences exist in the kind of moral values that are prioritised in the homes of the respondents. One of the questions that was put to respondents was “which moral value is prioritised or held key in the process of child socialisation?”. Respondents differed markedly in their responses. In other words, the eight persons who participated as parents provided eight different responses to the question. The different moral values were faithfulness, righteousness, responsibility, truthfulness, healthy opposite sex relationship, honesty, fear of God, and discipline. Although,

when stretched semantically, the values mentioned above will share some relatedness (for an honest person is largely expected to be truthful), the responses point readers to a strong case polarity in the values a group of parents who stem from a single religious community emphasise at home. Below are some responses of parents:

As I stated, the moral behaviour that I hold key is responsibility, making sure that you are responsible and help take charge of your absence (Parent Respondent 3, 2019, personal communication).

It's to have a close relationship with the opposite sex and that I hold in high esteem. If there is anything I have to correct, let me know the person who is becoming or is your friend (Parent Respondent 5, 2019, personal communication).

Honesty, and it comes by being open. When you say something, you know that it is just it. You can come back and revert it but when you are honest, it's like you are an opened book and even when you are not around, the person will know that even when you are here, you say the same thing so I hold honesty in high esteem. If you are honest, you will not lie. If you are honest, you will request than to steal.

Similar polarity was almost found with the responses of participants in the children category as their responses to the question itemised discipline, truthfulness and avoidance of stealing, faithfulness and truthfulness, and respectfulness. From the responses provided above, "truthfulness" was mentioned by two participants yet, the other items differed considerably. The following are the some of the

contexts within which the values identified above were provided:

They want us to be faithful and say what the truth is (Child Respondent 3, 2019, personal communication).

We should speak the truth all the time, ask before you take something.

You should not lie and you should not steal because the little she has is what she is using to take care of us so if you go and steal, she has to use

that little to replace what you have stolen. So, we dare not steal at all, and stealing was never entertained (Child Respondent 4, 2019, personal communication).

These notwithstanding, the role that the religious background of parents plays on the moral upbringing of their children was attested to by parents. Parent Respondent 6, for instance, tells of what impact she is seeing in her child:

As I indicated, he is three years. I think last week for instance, there was a scenario. I was in the kitchen and I gave him (the child) some groundnut and all of a sudden, I heard him screamed “My food”. So I came to ask why and his father told me that he went and took some of his groundnut that is why he came to report to me because I have never heard him say such a thing so I was wondering why he mentioned his father’s name and say my food. So, it’s only when the father told me that he went and took some of his groundnut and that’s how come he was reporting him. So, I can see that even at this stage, he says things as it is. So that tells me that whatever he says I should pay attention. He might be able to say it as it is though he is learning how to speak, so I

see that the moral has an impact on his life (2019, personal communication).

In fact, parents believe strongly that their children's lives have been or are being influenced by their (parents') religion, and most of them attempt to quantify the influence to fall within 80% - 95%, as in:

In terms of impact that it (the parent's religion), I would say that it has really had a great impact in the upbringing of my children (Parent Respondent, 3, 2019, personal communication).

I would say 95%. The 5% is what they have to complete because if I have showed you the way and I put you on the way, I will not hold your leg to walk. You have to walk and I will tell you that the road that you are threading on, there are ups and downs so you have to be focused and determined to get there (Parent Respondent, 2, 2019, personal communication).

To a very large extent, that is what actually gives them the support in shaping their lives because you take them to church, prayer meeting, teaching services, each of these contribute in shaping the moral fibre because the teaching services gives you the do's and don'ts and these affect their moral fibre (Parent Respondent, 7, 2019, personal communication).

Considering the responses above, a number of issues come to the fore. First, parents themselves agree, per the quantification, that factors other than their religion play roles in shaping the moral fibre of children. Again, the responses

presented here confirm the stipulations made above regarding the indirect means of influence. The contribution of Parent Respondent 7 just cited above confirm that most parents consider taking children to church is perhaps enough, and expect church leaders and church activities to do the rest of the work in shaping the moral lives of such children. In fact, when asked about how parents' religious background has shaped their morality, participants in the children category responded to further entrench the viewpoint just expressed above:

When my mum got sick and she was taken to prayer camps and she got healed, that was when she became serious about church and she starts to take us to church as well to go learn. She took us to church to go and learn what we are supposed to learn and apply it to our lives and that is the best way she taught us and never taught us herself but we go and learn for ourselves. So, from your question, we making the effort to take us to church and also making the effort to learn ourselves happens to be the bigger role she played but aside that is it just the normal way of training us (Child Respondent, 1, 2019, personal communication).

It helped me. I find it difficult to attend church so my dad said if anyone needs money the person need to come to church for it so I saw that I have to go to church for the money on Sunday for pocket money and that has helped me till now (Child Respondent, 3, 2019, personal communication).

Taking the views of the child respondents above, it appears that children generally feel their parent's involvement in shaping their religious growth is rather

minimal and almost always ends with parents' efforts to get them (children) to attend church. But, in the estimation of the participant whose parents belong to different religious faiths, his parents religious background did not have any influence on his moral upbringing. In his own words, "It is negative because of the contradictions" (Child Respondent, 2, 2019, personal communication).

One can understand the plight of Child Respondent 2, especially in the context of the situation where parents with differing religious backgrounds consider it a competition to get the children to join their group. In the end, they may tell ill stories of the other religion they do not belong to the children, resulting in the children not finding the two religions worthy.

To sum up, the purpose of this section is to discuss how the religious background of parents in the First Baptist Church of the Ghana Baptist Convention affects the moral development of their children in view of the responses of respondents. Parents attest to placing high premium on morality in their family socialisation. However, differences exist in the kind of moral values that are prioritised in the homes of the respondents. Participants in the children category somehow agree with parents' view except that, in the estimation of the participant whose parents belong to different religious faiths, parents' religious background did not have any influence on his moral upbringing, as attempts to socialise him in both religions only brought contradictions. To a large extent, the findings with respect to this research question appears to be novel as most studies on the role of the religious background of parents on their parenting (which have mainly been conducted in the United States) have so far focused on three aspects which include

parenting goals, parenting practices and parenting styles (Vermeer, 2014). Vermeer's study is a replication of similar studies done in the US and, therefore, did not evaluate the effect of parents' religiosity on the moral upbringing of their children.

Chapter Summary

The current chapter has analysed and discussed the data. The section aimed responding to the three research questions which are: answer the research questions set to guide the study. It was structured in five parts: while part one dealt with the preliminaries of the study, parts two to four dealt with the three research questions and the last part summarised the entire chapter. It was revealed that although parents adopt a variety of parenting practices at home, their parenting style mainly aligns with the authoritative style of parenting other than the authoritarian style of parenting. Again, it was revealed that although parents' religious background generally affects their parenting practices, children were not very certain of that fact. Lastly, participants' responses revealed that the religious background of parents does have some influence on the morality of children, except that certain factors such as single parenting and multiple religious' affiliations of parents can have some ramifications on the expected influence. Having answered the research questions in this chapter, I conclude the entire study in the next chapter.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter concludes the thesis. It presents the summary of the whole thesis (describing the issues brought forth by each chapter of the work); the conclusion of the study; and offers some recommendations. In addition to the recommendations, areas for further studies are also suggested.

Summary of the Study

The study sought to evaluate how the religious background of parents in the First Baptist Church, Tema of the Ghana Baptist Convention affects parental practices and the moral development of their children. The literature shows that the moral behaviour of every person is necessary for their success, and thus, many consider moral behaviour of children as another critical and important aspect of children's development (Weiss, & Schwarz 1996). Consequently, societies of several generations have usually concerned themselves with how children who will become the future of that society are brought up or socialised, and the expectation has normally been that socialisation be done in a manner that enhances the development of children's moral values. But in the event that, like experienced in many societies today, the behaviours of many adolescents become the source of concern or worry for people, questions are asked as to whether society is failing on its prime socialisation duty or not?

Being the introductory chapter of the thesis, chapter one expressed some of the arguments already espoused above as basis for the study. In the background of the study, I further argued that, in the moral upbringing of children, parents' religious background is expected to play a crucial role yet it is not clear what influence parents' religiosity has on their parenting and practices. In the statement of the problem, it was stated that although a number of studies have been conducted on the subject of parenting across the globe, most of such studies have been confined to the academic disciplines of Psychology and Sociology (Abidin, 1992; Bibi, Chaudhry, Awan & Tariq, 2013; Bray & Dawes, 2016; Brown & Iyengar, 2008; Bully, Jaureguizar, Bernaras & Redondo, 2019; Hirata & Kamakura, 2018; Lee, Zhou, Eisenberg, & Wang, 2012; Mensah & Kuranchie, 2013), leaving a huge gap for the discipline of Religion (Vermeer, 2011; Petro et al., 2017), particularly in Africa and Ghana.

Consequently, three main questions were set for the study, and they are the following:

1. What parenting practices are adopted by parents in the First Baptist Church, Tema of the Ghana Baptist Convention in shaping the moral behaviours of their children?
2. How does the religious background of parents in the First Baptist Church, Tema of the Ghana Baptist Convention influence their parenting practices?
3. How does the religious background of parents in the First Baptist Church, Tema of the Ghana Baptist Convention affect the moral behaviour of their children?

Chapter one also reviewed pertinent literature to cover the conceptual and theoretical issues that underpin this study. Thus, while issues such as parenting and parenting practices and moral behaviour were discussed under conceptual review, theories on parenting styles which include permissive parenting style, authoritative, authoritarian and Sclafoni's parenting style were also given some elaborations under theoretical review.

For instance, under the conceptual review, an attempt made to distinguish between parent and parenting, and citing Calder et al. (2019), parenting was further identified to consist of parenting practices, parenting dimension and parenting styles which, according to them, are three theoretical approaches to the study of parenting that the literature identifies. Moreover, after unvailing the etymology of morality, it was suggested that moral behaviour can be explained to mean exhibiting behaviours which are considered as good. Citing Schwitzgebel and Rust (2009), I agreed that moral behaviour is hardly inherent, and moral development suggests the idea of helping children acquire virtues or habits that help them individually to be able to live good lives and, at the same time, become productive members of their communities. With regards to theoretical review, I discussed theories on parenting styles. More specifically, I discussed permissive parenting styles, authoritative (high-control, high-responsive), authoritarian (high-control, low responsive) which have been identified by Baumrind (1991) as the three types of parenting styles. I then went highlight Sclafani (2004) expansion or extension of Baumrind's (1991) three-way classification of parenting into four parenting styles which include; authoritative, authoritarian, permissive indulgent, and permissive-

neglectful.

In chapter one also, the methodology adopted to carry out the study was divulged. I underscored in that section that I adopted the qualitative interpretive research design which Nkwi, Nyamongo and Ryan (2001) postulate as presenting textual descriptions of how people experience a given research issue with information about the “human” side of an issue, emphasising uniqueness of individual experiences. The target population is the parents and children of the First Baptist Church of Ghana. The convenience sampling technique was used to select a sample size of 12 persons who include four (4) representatives each from men’s fellowship, women’s fellowship and children school teachers. Data was collected via interviews and has been subjected to content analysis and issues themed for discussion and interpretation.

In the second chapter, I made arguments regarding the cultural and religious influence of parenting practices and styles. To effectively do that, I explored the concepts of culture and religion and interrogated the relationship between the two before assessing the influence of both culture and religion on parents’ attitude and parenting style. I also made reference to some propositions of scholars towards how learning is achieved in children (Social learning theory, Piaget’s cognitive development theory, Vygotsky’s sociocultural theory, and Bronfenbrenner’s ecological systems theory), some of which, emphasise the crucial role of learners’ socio-cultural contexts. It was postulated that culture helps to construct parents and parenting, and culture is maintained and transmitted by influencing parental cognitions that in turn are thought to shape parenting practices (Bornstein &

Lansford, 2010; Harkness et al., 2007).

In chapter three, I sought to situate the arguments into the proper contexts within which the study was conducted. Consequently, the chapter provided some background information on Tema and the Baptist Church in Ghana, the two which served as the geographical and the religious settings of the study. To provide a somewhat adequate background on Tema, I organised the descriptions in terms of the cultural, religious, geographical, social and economic settings of Tema. Again, in providing a brief history of the Baptist Convention in Ghana, I relied on the accounts of Amo (1998). I, however, found it imperative to shortly trace the history of the Baptist Convention from the early beginnings of the church in Europe and other parts of Africa. A very significant aspect of the discussions was the discussion of the beliefs and doctrines of the church, particularly those that underscore the moral values and standards of behaviour expected of members. Chapter four in which I presented, discussed the results of analysis conducted on the collected data to answer the three research questions guiding the study followed afterwards. Below are the findings.

Key Findings

With respect to research question one, it was observed that parent's parenting goals (which is a key component of parenting practices) involve the desire for children to grow in in the knowledge and fear of the Lord and possess certain moral attributes which include honesty, truthfulness, faithfulness and other virtues. Owing to these responses, it was intimated that parenting goals of parents in the First Baptist Church in Tema are influenced by their religious backgrounds.

But it also came out that there exists communication gap between parents and children as children claim they have not been informed by parents what parenting goals parents used in socialising them. In addition, parents reported using a variety of strategies which involve corporal punishment; verbal and non-verbal communication including insults and shouts; adult conversation or dialoguing, denial of child's preferences and preferential treatment of child's siblings at home, and setting of rules at home accompanied with appropriate application of sanctions. With regards to the effectiveness of corrective measures, both parents and children suggest corporal punishment is less effective as means of child discipline as compared to denial of preferences or preferential treatment of siblings and adult conversations or dialoguing.

Moreover, analysis of the data established certain related findings in terms of single parenting and the case of parents' gender and the associated type of parenting style. Contrary to common family practice where the father is associated with harsh discipline and the mother, over pampering, the opposite is rather taking shape in most homes. In the data, for example, single mothers confessed to the use of corporal punishment while single fathers also confessed adopting strategies that involve denial and dialogue. It then suggested that the case of single parenting forces parents in such situations to play double roles as mother and fathers at the same time. Likewise, in homes of both parents, parents' character traits can make a mother who is hot-tempered to adopt corporal punishment and vice-versa.

Regarding research question two, findings were made to the effect that parents' religious backgrounds influence their parenting practices. Thus, not only do parents consciously engage their children in a number of religious activities at home on a daily basis, parents themselves become role models of the kind of Christ-like behaviours they expect their children to imitate, resulting in a certain indirect dimension that parents allude to. However, the majority of the participants in the children category seem not to share similar sentiments expressed by parents. In the same vein, it was also realised that such participants came from families with certain complexities which involve single parenthood and parents of different religious beliefs or backgrounds (where the mother is a Christian and the father is a Muslim). While it has been postulated that child independency usually prevailed in the case of single parenting, for the case of parents with diverse religious attachments, it was ascertained that children normally get confused and may choose the doctrines that suite them best.

Lastly, the findings made in relation to research question three point out that parents do not only place high premium on morality in their family socialisation, they also believe that their religious backgrounds influence the moral upbringing of their children and they quantify the influence to fall within 80% - 95%. However, differences exist in the kind of moral values that are prioritised in the homes of the respondents. Participants in the children category somehow agree with parents' view except that, in the estimation of the participant whose parents belong to different religious faiths, his parents' religious background did not have any influence on his moral upbringing, as attempts to socialise him in both religions

only brought contradictions. To a large extent, the findings with respect to this research question appears to be novel as most studies on the role of the religious background of parents on their parenting (which have mainly been conducted in the United States) have so far focused on three aspects which include parenting goals, parenting practices and parenting styles (Vermeer, 2001).

Conclusions

Based on the research findings highlighted above, the following conclusions have been drawn.

First, the study sought to investigate whether or not the parents' religious background affects their parenting practices. As has been emphasised, parenting practices, as used in this study, involves the specific behaviours that are used by parents with the particular aim to socialise their children so as to assist them (children) to become well-adjusted adults, including, among other things, rules of traffic, fine gardening, reward and punishment and concerted cultivation. On this, parents made their goals clear and reported using a variety of strategies which involve corporal punishment; verbal and non-verbal communication including insults and shouts; adult conversation or dialoguing, denial of child's preferences and preferential treatment of child's siblings at home, and setting of rules at home accompanied with appropriate application of sanctions. One, however, cannot deny the potential effect of modernisation on the institutionalisation of parenting. In the past, the parenting practices that parents adopt reflect community accepted norms, values, virtues (Gyekye, 1996). In such circumstances where communal values

were strongly cherished and upheld by members of that community, individuals could not pick and choose which values they preferred for their children but were all, first and foremost, bound by the communal values. Parental practices were, therefore, often scrutinised to ensure that children were socialised to conform to the social norms and values that existed. Unfortunately, due to the complexity of modern society, such a system has virtually collapsed especially as ideals of individualism appear to be taking precedence over the ideals of communalism. Consequently, readers may not be surprised to find that every parent interviewed had different parenting goals by which they performed their parenting duties.

Second, from the response to research question two, it can be concluded that, although the religious backgrounds of parents can affect their parenting practices, factors such as divorce or single parenting can mar the outcome. Some parents, even when they are two, look for nannies to take care of their children. Such situations may, perhaps, be avoided in a more rural setting where families live together and one could count on a family member to take charge of his or children in their absence. But, in a busy town like Tema where the data was collected, parents were usually left to their own fate, which is why raising children as a single parent can be huge task. It is, therefore, not that children in such situations reported that they often made certain decisions all on their own.

Lastly, with regards to the third research question which dealt with how the religious background of parents can affect the morality of children, it can be concluded that religion can play more enormous role in shaping the morality of children if parents will pay more attention to adopting direct means of influencing

the behaviour of children via their (parents') religion. The study has shown that parents' religious background rather influenced children's morality indirectly than directly. This means that parents usually consider it enough to introduce children to their (parents) faith rather than being active catalysts in the process of shaping children's morality.

Recommendations

The following recommendations are made based on the conclusions.

First, findings revealed that there exists communication gap between parents and children as children claim they have not been informed by parents what parenting goals parents used in socialising them. It is, therefore, recommended that parents make their parenting goals clear to their children. Parents can then proceed to highlight such goals as the basis for the implementation of the parenting practices they seek to enforce at home. This will go a long way to prevent child revolt against parenting practices. Again, both parents and children suggest corporal punishment is less effective as means of child discipline as compared to denial of preferences or preferential treatment of siblings and adult conversations or dialoguing. Parents who resort to the extensive use of corporal punishment can, thus, take a lot of cues from this finding to shape their parenting practices at home.

Second, findings from research question two revealed that although the religious background of parents, to a certain extent, affect parenting practices, participants from families with certain complexities which involve single parenthood and parents of different religious beliefs or backgrounds (where the

mother is a Christian and the father is a Muslim) shared contrasting views. Thus, while child independency usually prevailed in the case of single parenting, in the case of parents with diverse religious attachments, children normally get confused and may choose the doctrines that suite them best. Consequently, it is recommended that children's development should be the priority for parents so that they develop strategies to help develop their children holistically, even in the situations stipulated above. Again, the concerted efforts of family heads and family members, religious leaders and social institutions will be crucial in curbing the effects of the issue of separation leading to divorce and single parenting on child upbringing. For instance, family heads, family members and religious leaders should implore relatives and acquaintances involved in separation or divorce not to abandon their duties in ensuring the wholesome development of children in such unions. Religious institutions should also intensify counselling of young adults towards marriage so that they become better placed and prepared for it. Furthermore, social institutions should enforce laws that seek to protect children in those situations. Child protection agencies should also be well equipped to take over parenting duties in cases where certain parents are considered as incapable of doing that.

Lastly, findings from research question three revealed that although parents believe that their religious backgrounds influence the moral upbringing of their children, quantifying the influence to fall within 80% - 95%, differences exist in the kind of moral values that are prioritised in the homes of the respondents. It is, hence, recommended that leaders responsible for national developments should endeavour to lead national discourse which will lead to a national consensus on the

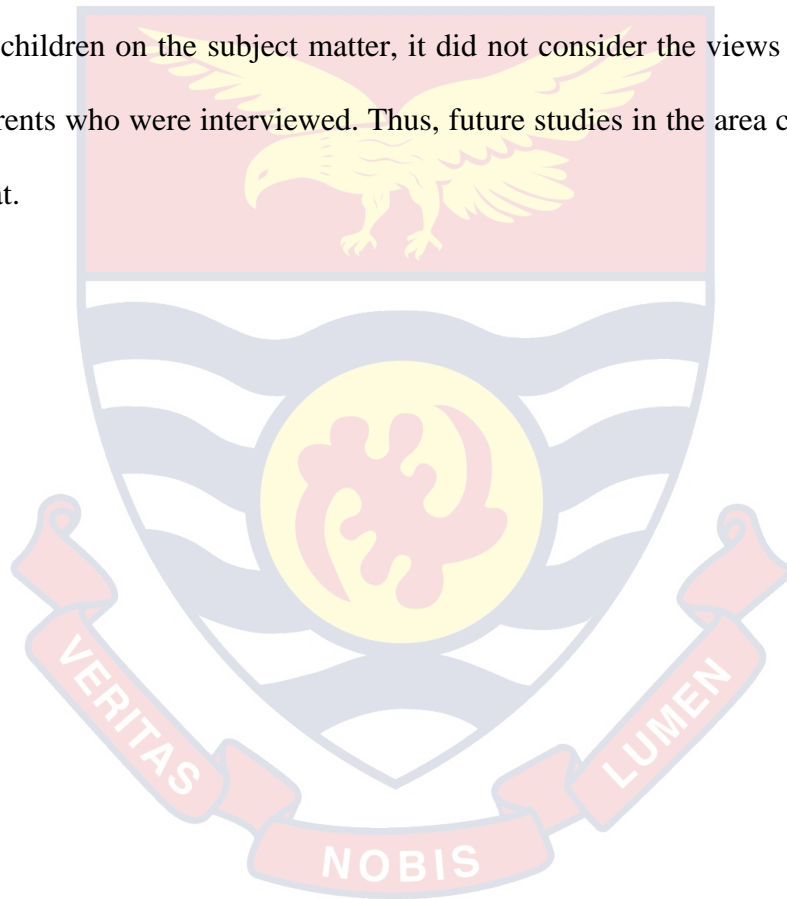
values that are critical for national integration and development are lacking among Ghanaians. In that way, parents can become more guided in their parenting goals instead of leaving the process entirely to the personal desires of parents. Also, institutions in charge of families and children welfare should be more proactive in their supervisory roles so as to ensure children are given the necessary support to develop socially, mentally and emotionally. Moreover, it is recommended that religious institutions should endeavour to enhance the parenting skills of their members through the organisation of child development programmes. In this, parents will become better resourced to take more direct roles in shaping the morality of their children. Moreover, with respect to persons who marry from different religions, religious leaders and families should not look upon them with disdain or as wrongdoers. Rather, religious leaders should embrace them and help them to understand the point of divergence and convergence between the two religions of the couple. In that way, such persons can become stronger in their faiths. Consequently, they will become capable to educate their children to make informed choices on their own rather than leave children confused by the clash of the two religions.

Suggestions for Further Studies

Considering the scope of this research work, I propose the following areas of enquiry to be considered for further studies.

The current study focused on the First Baptist Church in Tema. Thus, a similar study can be conducted but in a different context, particularly, a less

sophisticated context. Such a study will help ascertain the extent of influence that modernisation may exert on parenting practices and parenting styles. In addition, the current study focused on Christian religion. Hence, future studies can be undertaken in the context of a different religion so as to appreciate any similarity or difference in parenting goals and styles as well as the role of such religion in shaping parenting practices. Again, although the current study considered the views of children on the subject matter, it did not consider the views of children of the parents who were interviewed. Thus, future studies in the area can consider doing that.



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APPENDIX A

INTERVIEW GUIDE FOR PARENTS

What parenting practices are adopted by parents in the First Baptist Church of the Ghana Baptist Convention in shaping the moral behaviours of their children?

1. As a parent, what will you say is or are your parenting goals and expectations?
2. What parenting practices do you adopt to achieve such goals?
3. How will you describe the relationship between you and your child or children?
4. How do you approach child discipline or what various methods do you adopt to deal with unacceptable behaviours of children?
 - a. Do you use physical punishment at all and how often?
 - b. Do you shout and insult and how often?
 - c. Do you set rules and apply appropriate sanctions?
 - d. Do you talk about a problem as adults?
 - e. Any other that comes to mind
5. How has or have the child or children reacted to your corrective approach?
6. How strict or flexible will you consider your parenting role?
7. Using a specific instance or instances, narrate how you have helped your child correct a bad behaviour.
 - a. Describe the bad behaviour
 - b. How often did this behaviour occur?
 - c. What did you think caused the behaviour?

- d. How did you manage this behaviour?
- e. Which corrective techniques did you find effective or otherwise?

How does the religious background of parents in the First Baptist Church of the Ghana Baptist Convention influence their parenting styles?

1. How has your religious background influenced your parenting goals and expectations?
2. How has your religious background as a parent influenced your parenting practices or approach towards child upbringing?
3. Will you attribute the corrective measures you adopt in bringing up your child to any religious doctrine or biblical principles?
4. What was the role of your religion in the experience you shared with me in question 7 above?

How does the religious background of parents in the First Baptist Church of the Ghana Baptist Convention affect the moral behaviour of their children?

1. What is the place of morality in your parenting goals and expectations?
2. Which moral behaviours do you hold key in your children's upbringing?
3. How has your religion influenced the morality of your children?
4. How will you measure the role of your religion in your children's moral upbringing?
5. Is there any story of disappointment, in terms of your children not holding onto to certain moral standards you set to bring them up with?
 - a. What do you think accounted for that?

APPENDIX B

INTERVIEW GUIDE FOR CHILDREN

What parenting practices are adopted by parents in the First Baptist

Church of the Ghana Baptist Convention in shaping the moral behaviours of their children?

1. Has any of your parents explained to you what their parenting goals and expectations are?
2. What parenting practices do your parents adopt to achieve such goals?
3. How will you describe the relationship between you and your parents?
4. How do your parents approach child discipline or what various methods do they adopt to deal with unacceptable behaviours of their children?
 - a. Do they use physical punishment at all and how often?
 - b. Do they shout and insult and how often?
 - c. Do they set rules and apply appropriate sanctions?
 - d. Do they talk about a problem as adults?
 - e. Any other that comes to mind
5. How have you as a child reacted to your parents' corrective approach?
6. How strict or flexible will you consider your parents parenting role to be?
7. Using a specific instance or instances, narrate how you have been helped by your parents to correct a bad behaviour.

- a. Describe the bad behaviour
- b. How often did this behaviour occur?
- c. What did you think caused the behaviour?
- d. How did your parents manage this behaviour?
- e. Which corrective techniques did your parents find effective or otherwise?

How does the religious background of parents in the First Baptist Church of the Ghana Baptist Convention influence their parenting practices?

1. How has your parents religious background influenced their parenting goals and expectations?
2. How has your parents religious background influenced their parenting practices or approach towards your upbringing?
3. Will you attribute the corrective measures your parents adopted in bringing you up to any religious doctrine or biblical principles?
4. What was the role of your parent's religion in the experience you shared with me in question 7 above?

How does the religious background of parents in the First Baptist Church of the Ghana Baptist Convention affect the moral behaviour of their children?

1. What is the place of morality in your parents parenting goals and expectations?
2. Which moral behaviours do they hold key in children's upbringing?
3. How has your parent's religious backgrounds influenced your morality

as a child?

4. How will you measure the role of your parent's religion in your moral upbringing?

5. Is there any story of disappointment that you may have caused your parents in terms of you not holding onto to certain moral standards your parents sought to instil in you?

a. What do you think accounted for that?

